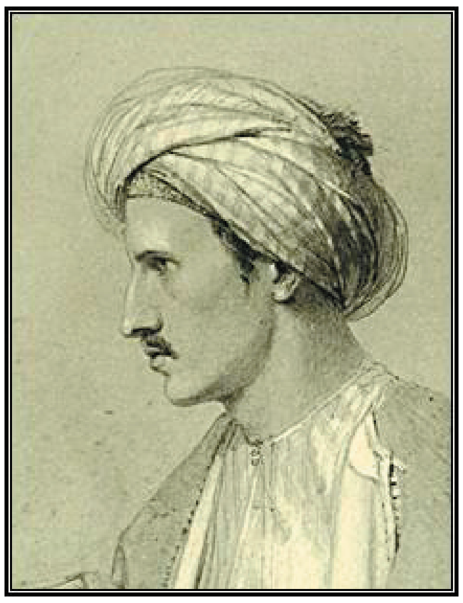
مقدمة مدّ القاموس

مد القاموس... هذا الإسم الذي يرتبط في الذاكرة بأعظم عمل معجمـي عربي (معجم تاج العـروس) والذي تم نقله الى اللغة الإنجليزيـة على قدر كبير من الموضوعية والتصرف الحسـن... هـذا العمل الذي حاول فيه المؤلـف، إدوارد وِلْيَم لَيْن Edward William Lane، أن ينقـل التراث المعجمـي العربي الى اللغة الإنجليزيـة... ولم تكن الفرحة تسـعنا عندمـا وجدنا ترجمة مقدمـة هذا المعجم في مجلة المورد العراقية الصادرة عام ١٩٧٦ اي قبـل ما يزيد عن ثلاثة عقود. ومن الملفت أن هذه الترجمة تعد الوحيـدة واليتيمـة لمقدمة معجم على قدر كبـير من الأهمية. وبالرغـم من تحفظنا على بعض الهفـوات في الترجمة، ارتأينا أن نقدمها للمسـجلين في صفحة المعجم المؤرخ للغة الضاد على فيس بوك. وقد ارتأينا، إتماما للفائدة، أن ندمج صفحات المقدمة الأصليـة الإنجليزية مع هـذه الترجمة لغـرض المقارنة. كذلك ضمنا صفحـات المصطلحات المسـتخدمة في (مـد القاموس) الى هـذه الوثيقـة حيـث يجد الباحـث قائمة بترجمـة المؤلف لمصطلحـات القواعـد العربية وما اختاره مـن مقابلات في اللغة الإنجليزية... تحية لهذا العالم الجليل الذي يجسد مثالا للصبر والمواضبة والدقة العلمية...وتحية لإبن أخيه المسـتشـرق الكبير وعالم الآثار سـتانلي لَيْن بول Stanley Lane - Poole الذي تولى تنقيح وطباعة الأجزاء الثلاثة الأخيرة بعد وفاة عمه (١٨٧٦م) وكانـت مهمة تتطلـب الصبر والهمـة العالية نظـرا للنواقص والثغرات التي احتوتها تلك المخطوطات... وبهذه المناسـبة فإنه من الضروري أن تتجه المؤسسات البحثية لتسليط الضوء على الأجزاء السادس والسـابع والثامن ودراستها دراسة مستفيضة للتحقق من استمرارية نهج إدوارد لين المؤلف الأصلي وخلو ذلك من الأخطاء.

محمد الدباغ
مدير صفحة المعجم المؤرخ للغة الضاد على فيس بوك

المورد
مجلة تراثية فصلية
تصدرها وزارة الاعلام ـ الجمهورية العراقية ـ المجلد الخامس ـ العدد الثاني ١٣٩٦ـ١٩٧٦



إدوارد وليم لَيْنْ مؤلف مدّ القاموس بالزي التركي كما هي صورته في ويكيبيديا – موسوعة الإنترنت

مقدمة «مدّ القاموس»

بقلم

ادوارد وليم لين

ترجمة

عبد الوهاب الأمين

تمهيـد :

يقول « الفريد غيوم » المستشرق والاستاذ الكبيـر والمستعرب في مقدمة كتاب « تراث الاسلام » عن اللغة العربية انها « وان صغر سنها عن العبرية بالف عام بوصفها لغــة اداب ، فهي اكبر سنا من حيث البلاغة وفقه اللغة بقرون لا تعد ولا تحصى » .

ويزيد على ذلك بقوله :

« نحن ندين للغة العربية بدين كبير في حقل دراسات الكتاب المقدس (الانجيل والتوراة) اذ لـم تصبح اللغــة العربية لغة عالية حتى ادرك اليهود صلتها الوثقى بالعربية ، فقلدوا العرب او بالاحرى المسلمين غير العرب في القرن الثالث الهجري ، واخضعوا لغتهم الى قواعد النحو العربي . وكتاب النحو العبري لواضعه (رامي قمحي المتوفي في سنة ١٢٣٥م) الذي كان له تأثير عميق في دراسة العبرانية بين المسيحيين في اوربا ، استمد ما لا يحصى من المصادر العربية . وشروحــه للكتاب المقدس التي بناها على هذه القواعد النحوية ، كثيرا ما يمكن ان تتلمس آثارها في الترجمة المعتمدة لنسخ الكتاب المقدس القديمة » .

« ويسهل على المرء ان يدرك مدى استيعاب اللغة العربية واتساعها للتعبير عن جميع المصطلحات العلمية للعالم القـديم بكل يسر وسهولة ، بوجود التعدد في تغيير دلالـة استعمال الفعل والاسم . »

ويضرب لذلك مثلا واضحا يشرح به وجهة نظره حيث يقول :

« ان الجذر الثلاثي باشتقاقاته البالغة الالف عدا ، وكل منها متسق اتساقا صوتيا مع شبيهه ، مشكلا من اي جـذر آخر ، يصدر ايقاعا طبيعيا لا سبيل الى ان تخطئه الاذن . فنحن (الانكليز) عندما ننطق بفكرة مجردة ، لا نفكر بالمعنى الاصلي للكلمة التي استخدمناها . فكلمة (Association) مثلا تبدو منقطعة الصلة ب (Socins) وهي الاصـل ولا بلفظه (Ad)ـ ومن اجتماعهما تتالف لفظة(Association) كما هو واضح وتختفي الدال مدغمة لسهولة النطــــق ـ ولكن اصل الكلمة بالعربية لايمكن ان يستتر ويستدق على المرء عند تجريد الكلمة المزيدة حتى يضيع تماما . فوجـود الاصل يظل بينا محسوسا على الدوام . وما يعد في الانكليزية محسنا تبديعية لاطائل تحتها ، هو بلاغة غريزية عند العربي الذي يدرك في الحال جمال التفسير في عبارة « من منا تقيـل اوفرسين » التي وردت في سفر دنيال (الاصحاح ٢) ويصعب القول ان عبرانية الكتاب المقدس خلت مــن الاشتقاقات المصنوعة التي هي ـ كما يدل ظاهر الحال ـ محاولات مقصودة لايجاد معوض متطرف من الاسماء التي ضاعت اصولهـــا الاولى . »

« والسحر الذي لم تتلكأ لغة العرب وآدابهم عــن اشاعتها في انفس المنقطعين اليها ، يكمن في وضوحها وبيانهـا الساحر وفي حبها للكلام المستقيم المباشر . »

مثل هذا الكلام الذي يكاد يشبه الغزل باللغة العربية ، يقوله احد اعلام الاستعراب والاستشراق ، جاء نتيجة جهود لايمكن وصفها لشخص ضئيل الجسم ، كبير العزم ، خدم اللغة العربية طيلة حياته ، وتوجها بنقلها برمتها الى اللغــة الانكليزية ، فنقل « تاج العروس » بعد ان حققه واحياه ، الى اللغة الانكليزية ، وسماه « مد القاموس » وهو المستشرق الكبير « ادورد وليم لين » الذي ولد في عام١٨٠١م وتوفى في ١٨٧٦ وكرس حياته كلها لخدمة اللغة العربية في اكثر من ناحيـــة واحدة ليس اقلها معجمه العظيم هذا . فقد نقل « الف ليلـة وليلة » و « مختارات من القرآن الكريم » وانقطع في الاخير الى مهمة في نقل اللغة العربية كلها الى الانكليزية ، ومات ولم يقض كل مهمته . فاكملها ابن اخته « لين بول » الذي جمع جذاذات القسم الاخير من القاموس » وجعل منه كلا كاملا .

تلقى « لين » علومه في « باث » و « هرسورد » . وقضى ثلاث سنوات في مصر (١٨٢٥–١٨٢٨) وكتب عنهـا وصفـا شائقا زينه ب (١٠١) تصوير . ثم قام بزيارة ثانية لمصر في سنة ١٨٣٣ بقى حتى سنة ١٨٣٩ عاش في احياء المسلمين فـي القاهرة تحت اسم « منصور افندي »والف كتابا عن « وصف اخلاق وعادات مصر الحديثة » يعتبر الآن من المخلدات وقد ترجم كتاب « الف ليلة وليلة » وتعتبر ترجمته هـذه اشبه

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بموسوعة من التقارير والصور عن العادات الشرقية .. وعندما صدر كتابه « مختارات من القرآن » في سنة ١٨٤٣ كان قد عاد فعلا الى مصر . وبمساعدة من « الدوق نورثمبرلاند » قام بجميع مواد معجمه العظيم « من القاموس » علــى اساس ٢٤ مجلدا من كتاب « تاج العروس » للزبيدي الذي قضى هو مدة طويلة في تحقيقه . وعندما عاد الى انكلترا في سـنة ١٨٤٩ انصرف كليا الى طبع القاموس وقد نشرت اقسام منه في سنة ١٨٥٣ حتى عام ١٨٧٤ . اما القسم الاخير الذي حرره ابن اخته « لين ـ بول » فكان غير كامل حيث لم يكن سـوى جذاذات كان قد تركها « لين » بعد وفاته .

وانا مدين لتحرير « المورد » في اخراج هذه المقدمـة الفريدة الى عالم الوجود . ويسرني كثيرا ان يستفيد منهـا دارسو اللغة العربية وبخاصة اولئك الذين يهمهم جـانب الدراسة المقارنة لمختلف المعاجم العربية الغزيرة التي لـم يكن المرء يعرف غزارتها لولا هذه المعالجة التي قدمها « لين » في مقدمة معجمه العظيم . وسيرى القارئ منها مقدار ما افناه الاوائل في هذا المجال وعظمة التركـة التي آلت اليهـم وحفظوها لنا .

(المترجـم)

نص المقدمة

قدم لي « دوق نورثمبرلاند الحالي ـ وكان آنذاك » لورد برودهون ـ في سنة ١٨٤٢ هبة كريمة مكنتني من القيام بتأليف هذا الكتاب ، فاصبحت بذلك مدينا لمقامه الاميري منذ ذلك الحين بما جعلني اتم هذا الاثر .

وكان العرض المقدم هو ان لا اقوم بما قام به « غوليوس » وغيره في نقل اللغة اللاتينية ، وذلك بأن اترجم وانشيء من بعض القواميس العربيـة اجزاء ، او أمثالا ، أو نصوصا ، او مذكرات . ولكن بأن استمد من المصادر الشرقية ـ واحدها يؤلف كله سبعا واحدا من المضامين ـ وهو « القاموس » المشهور الذي اعرف بوجوده في القاهرة ، حيث كنت أميل الى الاعتقاد ايضا بوجود مصادر أخرى غير معروفة في اوربا . واحصل واستفيد منها في مشروعي ، ما لا استطيع الحصول عليه من محل آخر .

وعلى ذلك فقد اضطلعت بالمهمة لهذا الغرض . وعند وصولي الى القاهرة كـان اول ماقمت به ، لغرض الاعداد لهذه المهمة ، هو الذهاب مرة اخرى لطلب المعونة من احد كبار المغتربين هـو المرحوم « المسيو فلجانس بردفيل » الذي عقدت معهصداقة متينة في زيارة سابقة لمصر . ولما كان على علم سابق بمهمتي ، فقد قام بتحر لمؤهلات عدد مـن العلماء المحليين لغرض مساعدتي في جمع ، ونسخ ، ومطابقة المواد التي يتألف منها قاموسي ، فاوصاني بالشيخ ابراهيم ـ الملقب بعبدالغفار الدسوقي الذي كان يرى انه امثل شخص يمكن ان يزاملني ويساعدني في العمل .

ولو اني طلبت الى شيخ محترم ذي شخصية وعلم مثله أن يساعدني ، ثـم خـاب املـي فيه فاضطررت الى الاستغناء عنه ، فانـه ولا شـك سيصبح عدوا لي وقد يحمله ذلك ويغريه علـى اعاقة مشروعي . غير ان التجربة قد الهمتني أن شخصا آخر غير « الشيخ الدسوقي » لم يكن من الممكن العثور عليه في القاهرة للمهمات التي كنـت اطلبها منه . فلم يتسن لي ان استخدم سواه الا بعض الناسخين الذين اشتغلوا تحت اشرافه .

ولم تقتصر المساعدة التي اشرت اليها آنفا من صديقي المسيو « فردفيل » علي الفضل الذي اسداه الي واشرت اليه ، بل اصر على ان يحيل الي ـ بفضل لايمكن ان يوازيه اي فضل ـ كل ماللديه من المخطوطات العربية لكي تبقى معي طيلة زمـن اعدادي هذا القاموس . وفي حالة وفاته خلال تلك المدة تصبح ملكا لي . وكم يؤلمني انه لم يمتد به العمر لكي يطلع على عظمة مدى ما اسـهمت بـه هـذه المخطوطات الثمينة من قيمـة لكتابي ، ولامكـان اعادتها اليه وهي تتالف من نسختين من « الصحاح » ونسخة من « القاموس » واحدى هاتين النسختين (وهي مخطوطة) في غاية النفاسة وقد تم نسخها في نهاية سنة ٦٧٦ للهجرة (١٢٧٧م) وتتالف من مجلد ضخم من قطع الربع ، والاخر من ثلاثة اجـزاء ، والجزء الثاني منها يفوق في دقته اية نسخة اطلعت عليها لهذا الكتاب ، زادتها نفاسة عدة نصوص في الهوامش علق بها عليها « ابن البستي » . اما الجزء الاول فانه يضاهي الجزء الثاني في النفاسة الا انه يقل عنه من حيث الدقة . اما الجزء الثالث فانـه ذو نوعية اعتياديـة . واني اعتقـد ان نسـخة « القاموس » التي كتبت بالخط الدقيق والصغير جدا ، والتي تتالف من مجلد واحد ، انما هـي نسخة فريدة . نقي حواشيها (بالاضافـة الـى الملحوظات والقراءات المختلفة) مقتطفات غنيـة من الاثر الكبير الذي هو مصدر معجمي هذا . وقد تم نسخها في عام ١١٢٠ للهجرة (١٧٠٨-١٧٠٩م) وقد افدت منها بعد مجيئي الى القاهرة مباشرة .

وكنت ارى ان مما لا مناص منه كي انجح في مهمتي ، هو أن اتخذ الحيطة لكي لا تصيبني نقمة علماء القاهرة او غيرهم من السكان المسلمين ، سواء كان ذلك موجها نحوي شخصيا او نحو الشيخ الذي كان سيعينني في الحصول علـى المـادة الرئيسية

لتأليف كتابي هذا ، لانه لم يكن ليتسنى لي الحصول على المخطوطات الموجودة في مكتبات الجوامع لولا توسطاته ، وذلك بأن يستعير هو تلك المخطوطات كأنها لاستعماله الشخصي . وقد ابدى احد اصحاب المكتبات رغبة منه في قبول اي ادعاء لكي يرفض اي اعارة لكتاب كنت في امس الحاجة اليه .

وعلى ذلك فقد اخترت ان يكون محل اقامتي في موضع بعيد عن تلك الاماكن التي يرتادها « الفرنجة » واندمجت فيما كان يقوم به المسلمون . وكنت بعيدا عما يورطني في أمور دينهم . ولكن تحوطاتي هذه لم تكف لكي تبعدني عن كل المشاكل . ولم يكن في استطاعة حتى الامير محمد علي باشا ، ـ وكان «نائب الملك» وكلي الطاعة ـ ان يتغلب عليها. فقد علم ـ ولست ادري كيف علم ـ بمشروعي هذا ، وسرعان ما ابلغني عن طريق رئيس وزرائه . في ان يبدي الاحترام للذي اوكل الى هذا العمل ، وأن يمنحني كل مساعدة تكون ضمن صلاحياته ، فاجبت بأن سموه يستطيع ان يمنحني صلاحية استعارة بعض الكتب من مكتبات الجوامع ، خشية ان يطالبني امناء تلك المكتبات بضرورة الحصول على امر من السلطات ، او ان يزيلوا الاقسام المهمة من تلك المخطوطات ليعرقلوا عملي ، فلا يبقى امامي الا ان استعين بالشيخ الذي يساعدني ـ كما هي العادة الجارية ـ على الحصول على اجزاء من تلك المخطوطات المطلوبة . وحتى هذا لم يكن متيسرا الا بعد مرور اسابيع عدة .

غير اني لحسن الحظ استطعت الحصول على مجلد ضخم يحتوي كل القسم العاشر من الكتاب العظيم « تاج العروس » وهو مجموعة تتألف من احسن القواميس اللغوية العربية التي شرحت «القاموس» مع الشروح الاصلية اللازمة تم انتقاؤها من مختلف المؤلفين ذوى الشهرة العالمية التي اثبتتها التجربة . وقد وجدت في الجزء الذي كان امامي انه يمكن أن يكون كافيا لوحده لكي يشكل قاموسا عربيا اكثر دقة بكثير من اي قاموس آخر تم طبعه قبل ذلك في اوربا . ولكني لم اقنع بالاعتماد عليه دون ان ارجع الى أهم المراجع التي كان قد تم جمعها .

واراني ملزما بأن احاول ان اعطي فكرة عن هذه الكتب وغيرها ممن يستحق الاهتمام ـ كما هو الحال في « تاج العروس » نفسه ، وفي مبادىء العربية . وفي خلال ذلك سيكون على أن اذكر « المزهر » للسيوطي . وهو يحوي نبذا في غاية الاهمية بعامة ، وبخاصة عن القاموسيين العرب .

فقد مات مؤلفه في السنة ٩١١ للهجرة . ولدي نسخة بديعة جدا منه نسخها رجل عالم هو « الشيخ نصر الهوريني » (فيما عدا جزءا يسيرا منه لم ينسخه لانه اصيب بمرض اقعده عن العمل فنسخه له احد مريديه) عن احسن مخطوطاته الموجودة في القاهرة وهي نسخة « السجاعي » الموجودة في مكتبة الجامع الازهر . زادها ثراء ما على حواشيها من تعليقات .

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ان مايسميه العرب بلغة « معد » ولغة « المدر » هو خليط من اللهجات المتآخية التي تختلف فيما بينها والتي كانت سائدة في ارجاء الجزيرة العربية قبل دين النبي محمد والتي نشرتها جيوشه الفاتحة للبلاد الاجنبية . فقبل ذلك الزمن كانت بعض القبائل تعوق ـ في مناطقها ـ صبها في لهجة ذات سمات واحدة . ولكن هذا العامل الذي يدل على الاختلاف لقي مايصده بنسبة كبيرة جدا من جراء قدسية القرآن وبسبب الحج السنوي الذي له قدسيته من التاريخ القديم تمتد الى قرن كامل قبل ميلاد النبي ، وربما كان اقدم من ذلك .

يقول « قتادة » ان قبيلة قريش كانت تتقن ابدع اللهجات العربية لكي تكون لهجتها هي اللهجة الابدع (راجع تاج العروس في مادة « عرب » وقيل ذلك في « المزهر » ايضا) . ولعل ذلك نفسه لم يكن صحيحا كله . فقد كان الصغار في زمن النبي يرسلون الى البادية لكي يرتضعوا اللغة الصافية . وقد ارسل محمد نفسه الى بادية سعد بن بكر بن هوازن وهم ورثة « المدر » ولكن بلهجة غير لهجة قريش . وقد قيل انه كان يؤكد على حقيقة كونه من قريش وانه نشأ في قبيلة سعد وانه لذلك ينطق افصح الكلام العربي . وعلى ذلك فان من الواضح ان قريشا في زمنه كانت لغتها انقى لغة من غيرها من القبائل الاخرى . وان كنت ارى ان الشاهد على ذلك يعود الى احد السعديين الذين كانوا يريدون ان يرفعوا من مستوى قبيلتهم بين القبائل الاخرى في نقاوة لغتها . فقريش لم تأخذ من القبائل البعيدة الا القليل . وما ساهمت به لهجة « حمير » التي كانت في اليمن وقريبة من الحبشة لم يعد بضع كلمات وهي اقرب اليها .

ونحن مدينون الى بحوث المسيو « فردفيل » الذي اكتشف تعبيرا لايزال حيا يستعمل في « مهرة » وهي بين حضرموت وعمان ولذلك فقد سمي بالمهري نسبة الى القبيلة التي تنطقه . وقد سماه المسيو

« فردفيل » بالاحكيلي . ويقول « الفيومي » في « المصباح » في مادة « مهر » انها لغة ينطقها اهل « مهرة » وهي ناحية من عمان . وهي لهجة سريعة لايفهمها العرب الاخرون الا بصعوبة ، وقد لايفهمونها اطلاقا ، وهي لغة الحميريين الاوائل .

وقد عرفت لغة « معد » بانها اكمل اللغات واضخمها في زمن النبي محمد . ولكنها سرعان ما فقدت أغلب ماتفوقت به على الفروع الاخرى للغات السامية في تلك البلدان المعروفة لدينا . فمن الواضح ان جميع اللغات السامية تفرعت عن شكل واحد من الكلام ، ويكفي التاريخ المعلوم للغة العربية في رايي لكي يكشف لنا ان اختلاط الفروع المتعددة من اللغات السامية بدرجات متفاوتة مع مختلف العناصر الاخرى كان هو السبب الرئيسي للتدهور او الاختلاف على الاقل في اللغة كما هو بين العبرية الانجيلية او الكلدانية او السريانية المسيحية . ولا نستطيع ان نقيم الدليل على ان الاختلاف قد حصل بهذه الصورة او تلك ، ولكني لا اشك في انه كان هو السبب مستخلصا ذلك من الاختلاف في مفردات تلك اللغات وبخاصة من الاختلاف في هذه النوعية في اللغة العبرية او الفنيقية عن غيرها من اللغات السامية . ان وجود لغة واحدة على الاقل . تختلف اختلافا كبيرا عن السامية قبل زمن طويل من ايام موسى تثبته بقايا اللغة المصرية من ايام الاهرام ، وهي لغة سامية اصلا في نحوها ولكنها ليست سامية في مفرداتها ، وواضح انها خليط من لغتين متجانستين ، ويقول علماء العربية ان اللغة العربية سليلة السريانية ، ويبدو ان ذلك قد أوحت به مقارنة مفردات اللغتين . والقول بتطورها قول زائف الا اذا عنينا باللغة السريانية لغة مفقودة تختلف كثيرا عما بقي لدينا من اللغة المسماة بهذا الاسم(١) .

سادت هذه اللهجة البسيطة في النصف الاخير من القرن الاول للهجرة ، كل الصحراء كما سادت في المدن والقرى ، وتفيد بعض النكت العديدة المنتشرة في المؤلفات العربية ان هذا التغير قد حصل في لغة العرب الذين يقطنون المدن والقرى في هذه المرحلة ، ويؤكدها مؤلفو قواميس اللغة الاوائل وكتب اللغة القديمة حول بعض القضايا النحوية ، من بين اولئك الذين كان اباؤهم من القرن الاول للهجرة .

ولم يكن « الاصمعي » اللغوي المشهور الذي ولد في السنة ١٢٣ للهجرة حتى الثانية والتسعين من العمر ، مجيدا في النحو (راجع دي ساسي في كتابه مجموع العرب الكبار الصفحة ٤٩ من النص العربي) وحتى سيبويه الذي كان معاصرا له طيلة حياته المبتسرة نسبيا ، فانه يبدو قد اخطأ نحويا (راجع الصفحة ١٢٣ من هذا الكتاب) . ويقول « ابن سيده » في كتابه « المحكم » في مادة « سرط » و « سراط » ان الاصمعي لم يكن نحويا . وفي مادة « شرب » وفي « شروب » باعتبارها جمعا لكلمة « شارب » قال ان « الاصمعي » في اعتباره « شروب » جمعا لكلمة « شرب » كان جاهلا بالنحو . وبالاختصار فانه لم يعرف شاهدا واحدا على ان هناك فردا واحدا نال العلم التام بنحو اللغة العربية الكلاسيكي الا من نشأ بين العرب الذين لم تفسد لغتهم . والخليفة الوليد بن عبدالملك (الذي حكم في المائة الاولى للهجرة) كان ينطق لهجة فاسدة بحيث انه كثيرا ما كان يصعب على عرب البادية ان يفهموه . وقد ذكر « ابو الفدا » شواهد مضحكة من اخطائه في اللغة المبسطة التي سادت الان . وتزداد اهمية ذلك الفساد السريع في اللغة بين العلماء اذا وضعنا في الاعتبار ان كثيرا من هؤلاء كانوا معمرين من المائة الاولى والثانية من الهجرة ، ففي القائمة التي ذكرها « المزهر » في قسمه الثامن والاربعين خمسة من هؤلاء اللغويين والنحاة ذكرت اعمارهم كالآتي : ٩٢ ، ٧٤ ، ٩٣ ، ٩٦ (او ٩٧ او ٩٩) ، و ٩٢ أو (٩٣) وقد ولد اولهم (وهو يونس) في السنة (٩٠) من الهجرة ، وولد آخرهم في السنة ١٣٢ وهو الاصمعي . ولم ينكر هذا التسلسل الا في حالة واحد منهم حيث لم يعرف عمره . وفي بعض الاماكن ظلت لغة « معد » باقية مدة طويلة ، ولعلها بقيت حتى يوم الناس هذا ، كما يبدو من الرواية التالية في القاموس عن كلمة (عكد) حيث تقول ان « عكد » هذه جبل معين قرب « زبيد » (وهي مدينة معروفة في الساحل الغربي من اليمن) لايزال سكانها محتفظين بلغتهم النقية . وقد زاد « تاج العروس » على ذلك قوله ان سكانها احتفظوا بلغتهم هذه حتى الوقت الحاضر (وهو منتصف القرن الثامن عشر) . والاغرب من ذلك ان الغريب لا يلبث عندهم اكثر من ثلاث ليال (وهي المدة التي عينها القانون لقرى الضيف الغريب) وذلك لخوفهم من ان يفسد الغريب لغتهم . (وقد ذكر « المزهر » في فصله الرابع والاربعين ان فساد اللغة العربية الكلاسكية قد حدث حتى في زمن النبي محمد) .

لذلك فقد اصبح من الاهمية القصوى والحالة هذه ان يحافظ العرب على معرفة كلامهم ، وان

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(١) وهو مايقول به كثير من اليهود والسريانيين وآباء الكنيسة المسيحية فهم يقولون ان اللغة السريانية هي لغة « آدم »

يضعوا حدا فاصلا بين لغتهم الكلاسيكية واللغة التي تلتها ،لان الاولى كانت لغة القرآن ولغة الحديث النبوي وهما اصل دينهم وقانونهم الاخلاقي والمدني والجنائي والسياسي . وقد حافظوا في لغتهم تلك على تقاليدهم اللفظية ، وذلك لان فن الكتابة بالعربية مقتصرا كليا تقريبا على اهل الذمة . وفيها مجموعة كبيرة من قصائد ومطولات كانت موضع تقديرهم لما فيها من مزايا خاصة ، ولقيمتها في تصوير قوانينهم — ومن هنا جاءت المجاميع الكبيرة من القواميس وكتب اللغة التي الفها العرب والمسلمون الذين انتسبوا الى العرب ، مما لم يكن وضعها سهلا بسبب الفساد السريع الذي اصاب اللغة . وفي هذا الخضم الواسع من تلك الآثار وتلك الدقة التي نشاهدها في هذا الكتاب ، والاهتمام العظيم والدراسة السابقة التي بذلت لاستعادة تلك اللغة الكلاسيكية او الاحتفاظ بها . جاءت تلك النتيجة مجموعة من الدقة والفخامة بما لم يكن من الممكن وقوع مثله في لغة اخرى دب اليها الفساد والخلل .

لقد اطلقت كلمة « اللغة » على تلك اللغة الكلاسيكية . وامكن وضع حد فاصل بين هذه اللغة وما تلاها بصورة بالغة السهولة وذلك بسبب السرعة التي صاحبت ذلك الفساد . وقد صح الاجماع تقريبا على ان لا يكون هناك اي شاعر او اي شخص آخر شاهدا مقطوعا به فيما يتعلق بالالفاظ ومعانيها ، ونحوها وعروضها ، الا اذا كان قد توفى قبل الاسلام ، او ان يكون من اولئك الذين عاشوا قسما من حياتهم قبل الاسلام والقسم الاخر بعده ، وسموهم فيما بعد بالجاهليين والمخضرمين (بفتح الراء وكسرها كما يقول بعضهم) واصطلحوا على من يلي المخضرمين بتسميتهم بالاسلاميين . وقد زاد فساد اللغة على عهد هؤلاء. وحتى الذين عرفوا بنقاوة لغتهم من هؤلاء الاسلاميين لا يستشهد بهم كشواهد مقطوع بها كما يستشهد بالذين سبقوهم من الطبقتين . والشاعر الذي يلي هؤلاء في الطبقات سمي بالمولد ، ولا يستشهد به الا في شؤون علوم البيان والبديع .

وليس هناك زمن محدد لبداية عهد المولدين . ولكن يجب ان يكون ذلك سابقا للمائة الثانية من الهجرة . فانه يمكن ان يقال بدقة ان العصر الكلاسيكي قد انتهى بالقرن الاول للهجرة ، حيث لم يبق الا القليل جدا من اولئك الذين ولدوا قبل الاسلام في جزيرة العرب . وعلى هذا فيمكن اعتبار الشعراء الاسلاميين ذوي مكانة كلاسيكية وان كان لايستشهد بهم بشكل قاطع لارد عليه في امور الالفاظ ومعانيها ونحوها .

وعلى ذلك فان العرب يعتبرون القرآن اعلى وارقى شواهدهم في اللغة . اما الاحاديث فانها هي الاخرى تعتبر شواهد فيما يتعلق فيما يمت الى نشر اللغة الكلاسيكية ، وان كان بعضهم يستثنيها من الاستشهاد المقطوع به لان بعضها يمكن ان يكون قد تطرق الفساد اليه من حيث اللغة او من حيث الوضع . والنساء يستشهد بهن كما يستشهد بالرجال ، وكذلك العبيد الذين يستخدمهم العرب .

ويتالف الشعر الجاهلي والمخضرم من مطولات كانت تعد قصائد تامة . وكانت كلها تنشد او تغنى ، ومن قصائد اخرى اقصر منها تسمى قطعا هي الاخرى تنشد وتغنى ، ومن ابيات واشعار بسيطة ، وفي القسم الاول اي المطولات توجد قصائد تزيد على خمسة عشر بيتا ، غير ان هناك القليل جدا من تلك القصائد التي تعد اقل من خمسين بيتا او اكثر قليلا من مائة بيت . ولايوجد من امثال هذه القصائد ما نقل او ما يعتقد انه كان موجودا قبل قرن واحد او قرنين او ثلاثة او اربعة او خمسة قبل النبي محمد . وقد قيل في الفصل التاسع من « المزهر » برواية محمد بن سلام الجمحي « ان العرب الاوائل لم يكن لهم من الشعر الا بضعة ابيات لا تعد قصيدة » . فاليمنيون ادعوا ذلك لامرىء القيس ، وبنو اسد ادعوه لعبيد بن الابرص ، وتغلب لمهلهل وبكر لعمر بن القميئة والمرقش الاكبر واياد لابي دؤاد . وبعضهم يؤكد ان الافوه الازدي كان اقدم من هؤلاء وانه هو الذي قصد القصائد . ولكن اولئك الذين ينسب اليهم تقصيد القصائد كانوا كلهم متعاصرين ، وربما كان ابعدهم في القدم لايزال بعيدا بمائة عام او حواليها .

ويقول « ثعلب » في اماليه ان الاصمعي قال ان اول قصيدة من ثلاثين بيتا كانت للمهلهل ، ثم ضهيب بن كعب بن عمر بن تميم بن داره وهو رجل من بني كنانة ثم الاديث بن قرية ، وان بين الاسلام وبين هؤلاء اربعمائة عام ، وان امرىء القيس كان بعدهم بكثير . ولكن ذلك يخالف ما ذهب اليه ابن سلام وما قاله « النووي » في « تهذيب الاسماء » (ص١٦٣) من ان « المهلهل » كان خالا لامرىء القيس ، وبما ان الاكثرية يشيرون الى ان « المهلهل » كان قد سبق الهجرة بقرن فان لدينا دليلا مضاعفا على اعتبار هذه المدة (وليست مدة الاربعمائة عام) هي المدة المحتملة الصحة . ويقول ابن قتيبة ان زمن امرىء القيس كان قبل زمن النبي باربعين سنة كما جاء في طبعة كلكتا للمعلقات .

ويرى المسيو « فردفيل » ان الشرف المنسوب

الى « المهلهل » يجب ان يعود الى « زهير ابن الخباب » الذي لايزال من شعره قرابة تسعة وسبعين بيتا ، وهي قطع من قصائد مختلفة ؛ منها قطعة واحدة من خمسة عشر بيتا ذات روى واحد كما تقضي بذلك القاعدة ، ولكن زهيرا هذا قد روى عنه انه كان معاصرا للمهلهل مدة من حياته ، ويذكر في شعره (ان صح انه اصلي) انه عاش مائتي سنة وتقول بعض الروايات عن الشعراء المشركين والكفار الذين كانوا في زمن النبي وما قبله (في تفسير السورة ٢٦ الآيات ٢٢٤ ، ٢٢٥ من القرآن وما بعدها) انهم يعابون لانهم غواة اعمتهم الشهوة الجنسية والغرور ، واكثر ارائهم مجرد اوهام لا حقيقة لها ، واكثر الفاظهم يعود الى وصف محاسن النساء .

وكذلك قال « الكشاف » في تفسير نفس الآيات من القرآن . فالشعر الكلاسيكي شعر موضوعي قبل كل شيء ، وهو شعر حسي وعاطفي ، وفيه القليل من الخيال والهوى الا فيما يتصل بالهواجس والاشباح والجن وغيرها من المخلوقات الخرافية ، واقل صناعة مما تلاه من الشعر الذي كان قائلوه — لبعدهم عن الروح البدوية — يرومون الابداع في اللفظ واللعب على الالفاظ . ويمكن القول على وجه العموم ان الشعر الكلاسيكي بما فيه من وصف للطبيعة ولحياة البادية ، واسفار الليل واسفار النهار ، وما فيها من احداث مختلفة من صيد وترصد ورعاية الابل وجني العسل البري وغير ذلك من أعمال ، انما هو شعر بديع وطريف وغريب كما سنجد الامثال على ذلك في كتابنا هذا وكما يستدل على ذلك من الشعر الاسلامي ايضا ، ومن الخرافات والاخيلة التي تركت طابعها منذ ايام الشرك وسادت شبه جزيرة العرب كلها ، حيث كان الاعتقاد بإله واحد مع الميل الغريب نحو حالة مقبلة مع ما فيها من عبادة للملائك والنجوم مصحوبا بعبادة الحيوانات وبخاصة للصخور والاحجار والنباتات ، ربما جاءتهم من الاحباش الذين كانوا موجودين بكثرة على الدوام بصفة عبيد اتصلوا بهم اتصال المخالطة . وقد استعمل العرب لغة خاصة من جوامع الكلم تتالف من اقوال متآلفة كتلك التي اخذت من « الكتب الشعرية » للانجيل اتخذها فيما تلا ذلك من الازمنة . ولكن اضافة السجع الى هذا النوع من الكلام يبدو انه كان طبيعيا ان يشيع بينهم . ويقول « محمد بن الطيب الفاسي » ان ما يسمى بالخطبة لم يكن موجودا في عهد الجاهلية وفي اوائل الاسلام (راجع مادة خطب في القاموس وتعليقه عليها) . وتعتبر بقايا النثر الكلاسيكي مراجع ولكن كثرة الفساد جعلت الاعتماد على المنثور اقل من الاعتماد على المنظوم . وربما وجد اولئك الذين يرغبون في المزيد من دراسة اللغة العربية الكلاسيكية فوق ما الزمت به نفسي هنا ، المزيد من المعلومات بهذا الشأن في كتاب المسيو رينان .

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والقسم الاول والثاني منها منشور في المجلة الآسيوية Journal Asiatique في السلسلة الثالثة من المجلدين الثالث والخامس . وان كان موقفه الشكوكي من الشؤون الفلسفية والدينية — وكذلك الشؤون المقدسة — في رايي سيء الاساس وغير منطقي . ويجب ان اذكر هنا بخاصة تأكيده الخاطىء بأن الشعر الذي سبق الاسلام لايشير الى الاديان القديمة في شبه جزيرة العرب ، ولذلك فالظاهر ان المسلمين قد محوه لازالة آثار الشرك . فالحق ان هناك الكثير من امثال ذلك الشعر مما يستشهد به في المعاجم وفي النحو ومدارس اللغة والتفاسير القرآنية والتعليقات على النصوص الدينية وفي كتابنا هذا جانب منه (في مادة « دور » و « عز » و « مور ») واولها في معلقة امرىء القيس . وربما كان غريبا ان لا يكون الامر كذلك . ولو وضعنا القرآن جانبا ، لما بقى مايستشهد به لدى المعجميين غير الشعر الجاهلي . فكل قطعة منه تستأثر بتقديرهم وهم يتعقبونها ويحافظون عليها ، ويعدون كل عبث بها عملا يقرب من الجريمة وهذه هي المصادر التي استقت منها اللغة العربية معاجمها . وهناك مصدر آخر يتألف من جمل والفاظ تلقاها العرب رواية عن اعراب البادية يعتقد (وان كان ذلك الاعتقاد غير مقطوع به) بأن الشك لايتطرق الى انهم حافظوا على نقاوة لغتهم بما ورثوه عن اجدادهم . واقدم هؤلاء هم الذين يطلق عليهم اسم « العرب العاربة » كما ورد في الجزء الاول من « المزهر » حيث جاء ان « النقل » يجب أن يأتي عن العرب العاربة لا عن غيرهم . فهم الذين نسلوا « قحطان » و « معد »و « عدنان » لا من الذين جاءوا بعدهم بعد أن فسدت لغتهم وادخل عليها المولدون. وقد نسب « الجوهري » كما سنرى تعريف العرب العاربة الى عرب زمانه نفسه ، ولكنه بذلك يشذ عما تعارف عليه المعجميون .

وقد جاء في القسم السادس من « المزهر » ان الرواية ينبغي ان تكون عن شخص موثوق به ؛ وقد يكون امرأة ، او عبدا كما ذكرنا آنفا . وتنقسم درجات الثقة بالمنقولات الى الاصناف التالية :

المتواتر : وهو ماروي عن عدد من الاشخاص لايمكن الظن بأنهم تواطأوا على ماهو مكذوب

الآحاد : وهو ما جاء به بعض المعجميين ولكن يعوزه لكي يجري تطبيقه أن يكون « متواترا » وقد يسمونه « مظنونا » .

الافراد : (جمع فرد) وذلك للكلمات التي جاء بها واحد فقط من المعجميين . ويكون الراوي في هذه الحالة من اولئك الذين عرفوا بالضبط كأبي زيد والخليل وغيرهما .

المفاريد : (جمع مفرد) ـ كما جاء في القسم الخامس عشر من « المزهر » وذلك للالفاظ التي نطق بها عربي واحد فقط .

وقد كان المعجميون عندما تخونهم المواد المطلوبة ، يلجأون الى العرب المعاصرة في البادية . ولم اجد ما يفيد بذلك بعد نهاية القرن الثالث الهجري .

ويفيد « الجوهري » الذي توفى قريبا من نهاية القرن الثاني ، في مقدمة كتابه « الصحاح » انه جمع الفاظا في العراق لمعجمه تلاها شفاها على من سماهم بالعرب العاربة في اماكنهم من البادية ، ولكن يبدو لي ان ذلك كان لازالة ما بدا له من شكوك للحصول على الصورة وليس على اعتبار ان هؤلاء الاشخاص كانوا ثقة لتلك الالفاظ والجمل . وقد قيل عن « ابي زيد » في الفصل السابع من « المزهر » انه قال : « اني لا اعتد قول « ماقالته العرب » الا اذا كان ذلك يعني « بكر بن هوازن » و « بني كلاب » و « بني هلال » او من رجال من الاعالي او اسافل الاعالي(٢) وان « يونس » كان يعني بالثقة عندما يسأل عن ذلك انه يعني « ابا زيد » . وعندما قيل له لماذا لا تذكر ذلك في اقوالك اجاب « انه قبيلة ولست اسميه(٣) ان اغلب ما في المعاجم العربية قد تم تدوينه او درسه الدارسون في النصف الثاني من عصر الهجرة . ومن بين اهم هذه المعاجم بصورة عامة ، وبخاصة في هذه الفترة ، هو كتاب « العين » الذي ينسب الى الخليل . وقد توفي في السنة ١٦٠ أو ١٧٠ للهجرة ، (وكان عمره ٧٤ سنة) . « نوادر » الكسائي الذي توفى في السنة ١٨٢ او ١٨٣ او ١٩٢ للهجرة .

وكتاب « الغريب المصنف » لابي عمرو الشيباني الذي توفى في سنة ٢٠٥ او ٢٠٦ او ٢١٣ ، وكان عمره ١١٠ سنوات او ١١١ او ١١٨ . وكتاب « النوادر » وكتاب « اللغة » للفراء الذي توفي سنة ٢٠٧ وكان عمره (٦٧) سنة . ولابي عبيدة الذي توفي في سنة ٢١٤ او ٢١٥ او ٢١٦ وكان عمره (٩٣) سنة . وكتاب « الاجناس » للاصمعي الذي توفي في سنة ٢١٥ او ٢١٦ وكان عمره (٩٢) او (٩٣) سنة وكتاب « الغريب المصنف » لابي عبيد الذي توفي سنة ٢٢٣ او ٢٢٤ او ٢٣٠ وكان عمره (٦٧) سنة و « نوادر » ابن الاعرابي الذي توفى في (٢٣١) او (٢٣٣) وكان عمره (٨١) او (٨٣) سنة . وكل من ذكرناهم قاربوا نهاية آخر فصول «المزهر». وقد تم جمع مادة خيرة المعاجم وشروح اشعار الشعراء الكلاسيكيين القدامى وغيرهم من هذاالكتب وامثالها اما بصورة مباشرة او عن طريق الاستشهاد والاستطراد حيث وردت فيها ، ومن الاحاديث النبوية وتفاسير القرآن ، او الشواهد المستقاة من افواه عرب البادية . واكثر هذه المراجع ثقة هي المعاجم ، وبخاصة تلك التي وضعت في وقت متأخر بطبيعة الحال ، لان كل معجم استفاد من نقول المعجم الذي سبقه ، فتفادى واسقط الاخطاء التي وقع فيها من سبقوه . وقد اسهمت الاحاديث النبوية وتفاسير القرآن وشروح الشعر القديم اسهاما كبيرا في هذه المعاجم . فانها في بعض الاحيان تورد شروحا لما كان قد رفض في السابق ، او كان موضع مناقشة من جانب المعجميين البارزين . وعلى

(٢) قال « ابو عمر » ان اصفى لغة هي لغة اعالي بني تميم ، والاسافل من الاعالي هم « قيس » . وقال « ابو زيد » ان انقى الرجال لغة هم اسافل الاعالي ، ويعني بذلك اواخر قبيلة « هوازن » . ورجال الاعالي هم قوم المدينة ومن حوالبها وقربها . ويعتبر كلامهم نفس كلام هوازن (راجع « المزهر » الفصل التاسع والاربعين . اما القاموس فانه يعتبر الاعالي ما فوق نجد الى ارض تهامة والى جانب مكة وبعض المدن والقرى خارج المدينة .

(٣) ان خلاصة اراء من يلي الكلاسيكيين في خبرة المعاجم العربية ومواصفالهم يعد ذا اهمية كبيرة لنا فيما له علاقة بمعاجمهم وبخاصة عندما نريد أن نشرح الكتاب المقدس بالعبرية . وبذلك فان انتصار الاسلام ونشر اللغة العربية وانتشار الفساد فيها قد قدم لنا خدمة كبيرة . وقل ما لاحظت تماثلا بين اللغة العربية واللغة العبرية او غيرها من اللغات السامية من الجهة الاخرى ، لان هذه اللغات كثيرا ما صورتها اللغة العربية في فخامتها . اما اللغة العربية فلم تصورها تلك اللغات . هذا من جهة ومن الجهة الاخرى ان المصادر لم تتيسر لدينا ذلك كما تيسر في اللغة العربية .

هذا فان على المرء ان يتوقى مايقررون الا اذا كان مستندا الى مصادر اخرى . وفيما عدا ذلك فان اقوالهم في كثير من الاحيان تعد صحيحة لاغبار عليها بلا جدال ، كما تعد ذات فائدة كبيرة باعطائها الامثلة للكلمات والجمل التي تكون معانيها مشكوكة . على أن الاعتماد على مصدر قديم واحد ، مهما بلغ من مكانة ، امر ذو خطورة اوردنا في كتابناهذا عديدا من الامثلة عليه ، وانا اتحدث الان في صدد الاحكام الخاطئة . يضاف اليها التصحيف ، فانه ان وقع في البداية فانه يتسلسل عن طريق النقل من نسخة الى اخرى ، ويؤول هذا التسلسل في بعض الاحيان الى توكيد صحة ذلك الخطأ والتصحيف . وعلى ذلك فان قيمة المعاجم الكبيرة المتاخرة لايمكن الركون اليها بصورة تامة (٤) واول هذه المعاجم العامة هو ذلك المعجم الذي ينسب بصورة عامة الى « الخليل ابن احمد » وهو كتاب « العين » الذي كان الاساس لكثير من المعاجم التي تلته الى حد كبير . فقد اوردت فيه الحروف حسب اولياتها ولكن بترتيب آخر . فباستثناء الالف والياء التي تعد مع الواو حروفا خاصة لاسباب ظاهرة ، وضعت حروف الهجاء حسب الترتيب التالي :

ع ، ح ، خ ، غ ، ق ، ك ، ج ، ش ص ، ض ، س ، ز ، ط ، د ، ت ظ ، ذ . ث . ن ف ، ب ، هـ ، و ، ا ، ي .

وبموجب هذا الترتيب ، وباستثناء الاحروف الثلاثة التي تصنف بالضرورة تصنيفا واحدا ، وضعت جميع الكلمات التي يتضمن جذرها ذلك الحرف دون اي حرف سبقه بموجب هذا الترتيب، اولا : الكلمات ذات الحروف الثنائية الجذر ، ثم الكلمات ذات الجذر الثلاثي الاحرف ، ويوضع في الاول الحروف الصحيحة ثم الحروف المعتلة . ثانيا الحروف ذات الجذور الرباعية واخيرا الحروف الخماسية الجذر ، وبعد ذلك جميع الكلمات التي يكون حرف « العين » مذكورا في جذرها ، ثم جميع الكلمات التي يكون حرف الحاء فيها دون أن يكون حرف العين مذكورا فيها ، وهكذا . مثال ذلك اننا نجد في قسم حرف اللام كلمة (لن) في البداية ثم (لف) ثم (فل) وهكذا . ونجد كلمة (نفل) في القسم الثاني و (لفن) و (لين) و (نبل) وهكذا وضعت الحروف حسب ترتيب ورودها في الكلمات في جميع الحالات .

اما عن مؤلف الكتاب الذي يلفه الغموض الكثير فقد جمعت من القسم الاول من كتاب « المزهر » ما يلي :

يقول « السيرافي » ان الخليل بن احمد قد جمع القسم الاول من كتاب « العين » . ولكن اغلب الناس ينكرون بشدة ان يكون هو مؤلف الكتاب كله . ويقول بعضهم انه من تأليف « الليث بن نصر ابن سيار الخراساني » . ويقول « الازهري » أن الليث هو الذي صنفه ونسبه الى الخليل لكي يزداد الاقبال عليه . ويقول آخرون ان الخليل الف القسم الخاص بالعين من اوله الى آخره وان « الليث » اكمله . ولذلك فان القسم الاول منه لايشابه بقية الاقسام . ويقول « ابن المعتز » مستشهدا بما ورد في « معجم الادباء » لياقوت الحموي ان الخليل خلط نفسه بالليث ، فلما وضع كتاب « العين » نسبه اليه ، وان « الليث » اعتز به كثيرا واعطاه عليه مائة الف درهم وحفظه عن ظهر قلب(٥) ، ولكن حدث ان اشترى جارية ثمينة فائقة الجمال اخذتها الغيرة من ابنة عمه التي كانت زوجته فارادت ان تغيظه . ولما كانت لا تستطيع ان تغيظه بالمال لانه لم يكن ليأبه بذلك ، فقد احرقت الكتاب . ولما لم يكن احد آخر

(٤) من امثال ذلك أن المسيو « فردنيل » قد استشهد (في الجزء الثاني من كتاب Sur Histoire des Arab Avant L'Islamisme في مجلة « جورنال آسيانيك » بشاهد من كتاب « الاغاني » باعتباره يحوي كلمتين اعتبرهما هو وصديقي العالم الشيخ « محمد اياد الطنطاوي » مفقودين في جميع المعاجم العربية . وهذا الشاهد هو (ما حملت واحدا منهم قصما ولا لينا) وكتب احدى هاتين الكلمتين « قصما » كما وردت في نسخة « الاغاني » التي كانت لدى المسيو « فردنيل » . وقد وردت في نسخة اخرى « تضما » ووردت في ثالثة « تضما » والكلمة الاخرى وهي « لينا » كما وردت مصحفة . وقد جاءت الكلمتان على وجهها الصحيح من قبل « ابى اليقظان الجعفي » « تضما » ولنينا وهي أن تخرج رجلا الطفل قبل راسه في وبر الطهر وقبل الحيض . وقد كان صديقي المغفور له المسيو « فردنيل » يسره على الدوام ان يعترف باي خطأ من اخطائه النادرة ، ويبادر الى تصحيحه وقد ذكر أن الشيخ محمد قد صحح هذين الخطأين في رسالته الرابعة . وكفى المرء نبلا أن تعد معايبه .

(٥) كان الكثيرون من العرب مشهورين بقوة الحفظ بشكل يكاد يكون معجزا . فقد قيل ان كثيرين منهم صنفوا واملوا كتبا عظيمة من الذاكرة ، منها سبعة معاجم . وكانوا في المدارس يحفظون القرآن كله عن ظهر قلب يساعدهم في ذلك انه من النثر المسجوع . وهناك الكثير من الطلاب الذين يعجزون لفقرهم عن شراء الكتب الضرورية لهم . فيستعيرونها لمدة من الزمن من مكتبات الجوامع ويحفظونها عن ظهر قلب . ومن هنا يأتي الاختلاف في نصوص بعض الكتب العربية لان بعض هذه الكتب يكون منقولا عن امالي من يكونون قد حفظوها عن ظهر قلب .

يملك نسخة منه ، وكان الخليل قد توفي آنذاك ، فان الليث املى النصف الاخر منه من الذاكرة واستخدم رجالا لكي يقوموا باكماله على ذلك النسق ، فكان ذلك الكتاب الذي بين أيدي الناس الان .

اما عن الاغلاط التي وردت في كتاب « العين » فان « ثعلب » يقول ان الخليل قد وضع خطته ولكنه لم يمله ، ولو انه هو الذي املاه لما كان فيه اي غلط لان الخليل كان رجلا لانظير له قط . وقد املاه بعض العلماء الذين لانعرف عن قدرتهم شيئا . وقد قيل ايضا ان الخليل قد صنف القسم الخاص بحرف « العين » فقط وان « الليث » صنف الباقي وسمى نفسه بالخليل بمعنى الصديق او الخل . فهو اذا قال في الكتاب « قال الخليل بن احمد » فانه يعنيه ، واذا قال « قال الخليل » فانه يعني نفسه . وكل خطأ في الكتاب يعود اليه ولايعودالىالخليل ابن احمد . ويقول « النووي »(٦) ان بعض العلماء يقولون ان ما نسب الى الخليل من كتاب « العين » هو ذلك القسم الذي جمعه « الليث » عن الخليل .

والاخطاء في كتاب « العين » لاحصر لها . وهناك عدد من المؤلفين تطوعوا لبيان تلك الاخطاء وتصحيحها . وبعضهم كرس نفسه لذلك الغرض وحده وآخرون لتلخيص كتاب « العين » او غيره من المعاجم .

ولكن اغلب هذه الاخطاء يتعلق بأمور التحريف ولا يتجاوز ذلك الى وضع كلمات مكذوبة او غير معروفة وامثال هذه الاخطاء تعد بسيطة ولا اهمية لها .

(وفي كتابنا هذا يعود كل مايذكر عن « الليث » الى كتاب « العين » عن طريق « تهذيب اللغة للازهري الا في مواضع قليلة جدا) .

وفيما يلي بعض المعاجم المهمة التي صنفت بعد كتاب « العين » . ومن بين هذه المعاجم التي صنفت على غراره كتاب « الجمهرة » لابن دريد (الذي قيل انه توفي في السنة ٣٢١ للهجرة وقيل انه عاش ٩٣ سنة) فان بعضهم يقول انه من خيرة المعاجم . وقد اتخذه كل من « ابي علي الفارسي » و « ابي علي القالي » و « السيرافي » وغيرهم من كبار المؤلفين حجة لهم ، ويستخف « ابن جني » بتلك الاغلاط التي وردت في كتاب « العين » ، ويقول « نفطويه » الذي كان ابن دريد يزدريه انه لايصح الاعتماد عليه ، ولكن قوله من غير دليل .

ان كتاب « التهذيب » للازهري الذي ولد في السنة ٢٨٢ للهجرة وتوفي في ٣٧٠ او ٣٧١ معجم بديع جدا وقد افدت منه كثيرا اما عن الطريق المباشر أو عن طريق « لسان العرب » او « تاج العروس » . وترتيبه يماثل ترتيب كتاب « العين » وهو يسميه كتاب الليث وقد اقتبس منه كثيرا . ولدي مجلد من مضامينه يحوي قسما كبيرا من « تهذيب التهذيب » وقسما صغيرا آخر يتالف من ١٨٣ صفحة من القطع الكبير يكمل القسم الاخر .

و « المحيط » للصاحب بن عباد . ويقول ابن خلكان انه ولد في سنة ٢٨٦ للهجرة . ويصف هذا الكتاب بانه وضع بسبعة مجلدات على ترتيب الحروف الهجائية ، غني بالمفردات ولكنه يحوي القليل من الامثلة الثابتة ، فهو يشبه « القاموس » وقد افدت منه كثيرا في كتابي هذا .

و « المجمل » لابي فارس (الذي توفى في السنة ٣٠٠ او ٣٠٥ من الهجرة) وقد الزم المؤلف نفسه في معجمه هذا بايراد الالفاظ الاصلية دون الغريب او المهجور ، معتمدا في ذلك على السماع والحديث . وهو من الكتب الجيدة ذات السمعة الطيبة وقد قصد فيه – كما قال – الى الاختصار والاختزال . وكتابه يستحق غاية التقدير ويجري ترتيبه على نسق الحروف الهجائية الاعتيادية .

و « الصحاح » كما يعرفه الكثيرون بكسر الصاد وفتحها للجوهري الذي توفي كما يقول « ابو الفدا » في سنة ٣٩٨ الهجرية . وهو من مدينة « فاراب » في ريف الاتراك فيما وراء النهر ، اي وراء نهر سيحون ، او كما يقول « ابن الشحنة » الذي توفي سنة ٣٩٧ الهجرية في كتاب لدي ، او كما يقول « التبريزي » انه يلفظ اعتياديا باسم الصحاح بكسر الصاد وهي جمع صحيح ، ولكن بعضهم يسميه الصحاح بفتح الصاد وهي مرادف « صحيح » وهو ما الزم المؤلف نفسه به بذكر الالفاظ الصحيحة كما فعل « ابن فارس » الذي كان معاصرا له . ولكن معجمه أوسع وابدع من جميع الجهات من معجم « ابن فارس » . وكما يقول في المقدمة انه وضع معجمه في ترتيب لم يسبقه اليه احد ، فهو يذكر كل كلمة حسب موضع آخر حرف من الجذر ، ثم الثاني ، ثم الثالث حسب حروف الهجاء ، وبعد

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(٦) ويقول « النووي » ايضا ان الكثير مما نسبه « الازهري » من كتاب « العين » في « تهذيب » اللغة هو من اغلاط « الليث » ولكن هذا لا يتفق مع تقدير المعجميين الكبير لكتاب « التهذيب » وكثيرا ما ذكر « الازهري » ماسماه باغلاط الى « الليث » وصححه .

ان جمع محتوياته في العراق ، تلاها شفاها (كما اشرت الى ذلك آنفا) على من سماهم بالعرب العاربة في مواطنهم من البادية . ويقول « الثعالبي » انه كان نادرة زمانه ، على ان معجمه لم يخل من الاخطاء غير المقصودة كما هو الحال في الكتب الكبيرة مما لايمكن ان يعزى الا الى الناسخين . ويقول « ياقوت الحموي » ان سبب اخطاء النسخ هو ما يلي : عندما صنف كتابه قرىء الكتاب عليه الى قسم الحرف (حتى) وحدث له ما اصاب عقله فادى ذلك الى ان يرمي نفسه من اعلى الجدار فمات ، وعلى ذلك فقد بقي اغلب الكتاب في حالة مسودة تحتاج الى التوضيب والتنقيح والى النسخ الصحيح . وقام تلميذه « ابراهيم ابن الصالح الوراق » بنسخه فأرتكب اخطاء في بعض المواضع وقد ترجمه « ابن الباري » فوضع له بعض الحواشي (وهو كتاب مفيد جدا) الى ان وصل الى منتصف القسم الخاص بالحرف (س) فاكمله « الشيخ عبدالله ابن محمد البستي » . وكتب « الصاغاني » تكملة له تفوقه في الحجم . اما مختصره (مختار الصحاح) فهو كتاب معروف ولكنه وجيز الى درجة انه لايفيد الا اولئك الذين يرومون استظهاره بما فيه من كلمات . والمختصر الافضل هو كتاب (الجامع) للسيد محمد بن السيد حسن الذي يقول (حاجي خليفة) انه اكمله في سنة ٨٥٤ هجرية وهو كتاب غزير الفائدة بما اضيف اليه من « المغرب » للمطرزي و « الفائق » للزمخشري و (النهاية) لابن الاثير وغيرها . ولدي نسخة جيدة منه .

و « الجامع » للقزاز (الذي توفي في سنة ٤١٢ للهجرة . ويقول عنه (حاجي خليفة) انه كتاب جليل ولكنه نادر . وقد نقل عنه « تاج العروس » في بعض المواضيع .

و « الموعب » لابي غالب بن تمام (او كما يقول « حاجي خليفة » انه يكني بابن الطياني (الذي توفي في السنة ٤٣٦ الهجرية . وهو كتاب في غاية الفائدة. ويتالف مما هو صحيح من كتاب (العين) لم يحذف منه اي مثال من الامثلة الثابتة التي لا خلاف عليها . او الكلمات التي لم يضبط نسخها ، أو المغلوطة الشكل ، والقصائد العربية الاصيلة . وقد اضاف اليه ما اضافه « ابن دريد » الى (الجمهرة) . وهو نادر لان الناس لم ينسخوه لتفضيلهم الرجوع الى (الجمهرة) و « المحكم » لابن سيار ه (الجامع) للقزاز و (الصحاح) وغيرها .

و (المحكم) لابن سيده الاندلسي وكان ضريرا كما كان ابوه . وقد توفى في السنة ٤٥٨ للهجرة . وهو من اوسع المعاجم العربية وعلى نمط كتاب (العين) . وقد صنفه منذ عهد (الصحاح) ــ الى وقت تأليف « المزهر » او حوالي ذلك ــ ورآه الكثيرون غاية في غزارة المادة والدقة لما فيه من الحواشي النقدية والامثلة العديدة من الشعر القديم، وهو يفوق (الصحاح) في الغزارة وفي بعض الاحيان في غير ذلك من الامور ولا يقل عنه ، وهو احد المراجع المهمة للقاموس . والمرجع الاخر هو (العباب) للصاغاني ، وقد افدت منه كثيرا في كتابي هذا ، اما مباشرة او عن طريق (لسان العرب) أو (تاج العروس) . ولدي القسم الخامس الاخير من « تهذيب التهذيب » ، وجزء كبير آخر وقسم صغير من نسخة بديعة منه تم نسخها سنة ٦٧٥ للهجرة ، لمكتبة السلطان ولعلها مكتبة الظاهر بيبرس .

و (الاساس) للزمخشري الذي ولد في السنة ٤٦٧ للهجرة وتوفي في ٥٣٨ وهذا المعجم بديع جدا يحوي كلمات نقية ذات اهمية خاصة ، ومجموعة كبيرة جدا من المجازات المنتقاة افدت منها كثيرا لكتابي هذا ، كما يظهر ذلك في استشهاداتي ، بالاضافة الى ما افدته من الاستشهادات عن طريق « تاج العروس » . وطريقته على غرار طريقة (المجمل) في اغلب النسخ اما في غير ذلك من المختصرات فانه على غرار (الصحاح) .

و (المغرب) للمطرزي الذي ولد في خوارزم في سنة ٥٣٦ وتوفي في ٦١٠ للهجرة . وهو معجم يحوي منتخبات من الكلمات الواردة عن الاحاديث النبوية والكلمات الواردة في الشريعة . وهو رفيق ذو قيمة ومنجم لغيره من المعاجم . وقد افدت منه كثيرا كما اقتبست منه لكتابي هذا . وترتيبه على اساس الابجدية العادية . ولدي نسخة بديعة منه نسخت في السنة ٩٧٧ للهجرة اهداها لي (القس ج . ب . ليور) من البعثة التبشيرية في القاهرة .

و (العباب) للصاغاني الذي ولد في السنة ٥٧٧ وتوفي في ٦٦٠ كما جاء في « المزهر » (القسم الثاني) او كما ورد في « تاج العروس » في مادة (صفن) في ٦٥٥ بشهادة من كان في جنازته . وهذا المعجم يلي « المحكم » باعتبار انه أعظم المعاجم التي الفت بعد (الصحاح) ــ الى زمن « المزهر » وقد ترك قبل ان يتم . فاذا كان يتبعطريقة (الصحاح) فان القسم الذي اتم بعد ذلك يبلغ مايزيد على ثلاثة ارباعه لان القسم الذي وصله المؤلف فيها هو الى (بكم) فقد استشهد بقول الشاعر :

ان الصغاني الذي	حاز العلوم والحكم
كان قصارى امره	ان انتهي الى بكم

وبالرغم من ان المؤلف غزير العلم فانه كان عنيدا قاسي النقد لمن سبقوه . والنسخة من (العباب) ومن تكملة المؤلف للصحاح الذي ذكر آنفا ، تعودان الى مكتبة جامع الامير « صار غاتمش » في القاهرة . ولكن التفتيش عنها ، بطلب مني ، ادى الى ان يقول خازن المكتبة انهما ليستا موجودتين . والظاهر انهما سرقتا . او لو لم يعدهما مؤلف « تاج العروس » عندما توفي . وقد قيل ان داره قد نهبت منها الكتب التي تركها .

و (لسان العرب) لابن مكرم الذي ولد في سنة ٦٣٠ وتوفي في ٧١١ وقد ذكر في نسخة مكتبة جامع الاشرفية المدرسية انه « جمال الدين محمد بن الشيخ الامام المحروم جلال الدين ابى العز مكرم ابن الشيخ نجيب الدين ابى الحسن الانصاري » ولكن صاحب « تاج العروس » كان يسميه على الدوام « بن منظور » وسوف اصف هذا الكتاب العظيم عند حديثي عن « تاج العروس » .

و (تهذيب التهذيب) لمحمود التنوخي الذي توفي سنة ٧٣٢ للهجرة . وهو مجموعة مؤلفة من محتويات « المحكم » و « التهذيب » مع اضافات قليلة من مصادر اخرى . وبذلك فانه يؤلف احد احسن المعاجم العربية واغزرها مادة من دون استثناء سوى (لسان العرب) و « تاج العروس » وفي حوزتي المجلد الاخير من المجلدات الخمسة في (٥٠١) صفحة . وقد حاولت كثيرا أن احصل على بقية المجلدات من دون جدوى .

و(المصباح) للفيومي ، وهو احمد ابن محمد ابن علي المقري . وعنوانه الكامل هو « المصباح المنير في غريب الشرح الكبير » وهو معجم شبيه بالمغرب الانف ذكره ، ولكنه اغزر منه مادة . وبذلك اصبح مفيدا ومكملا لغيره من المعاجم الكبيرة ، خلافا لما يفيده عنوانه ، فان فيه مجموعة كبيرة جدا من الكلمات الكلاسيكية التي يكثر الاستشهاد بها وفي بعض الاحيان يكون شرحه اوفى واوضح . وقد افدت منه كثيرا في كتابي هذا . ولدي منه نسخة مضبوطة في مجلد من ٧٤٢ صفحة . ويقول مؤلفه انه اتمه في سنة ٧٣٤ للهجرة .

و (المغني) كما يسمى عادة ، وهو : « مغني اللبيب » للنحوي المشهور ابن هشام الذي ولد في سنة ٧٠٨ وتوفي في ٧٦١ او السنة التي تلتها . وهو كتاب كبير ويتألف احد نصفيه من معجم منظم للكلمات والالفاظ التي اعتمدتها من (القاموس) التي كانت شروحها فيه قليلة وغير كافية . ومن حسن الحظ ان لدي نسخة بديعة منه تؤلف مجلدا ضخما بـ (٦٠٠) صفحة .

و (القاموس) للفيروز ابادي ــ وهو من مدينة فيروز اباد وقد ولد في سنة ٧٢٩ وتوفي في ٨١٦ (٧) . وهو بعد (المحكم) و (العباب) اعظم المعاجم التي الفت بعد « الصحاح » و « العباب » ــ الى الوقت الذي ظهر فيه « المزهر » ــ ولكن هذين الكتابين لم يبلغا مبلغ « الصحاح » من حيث مكانته وشهرته بالرغم من وجود هذه الكتب ، لانه كان مقتصرا على ما هو اصيل او اصلي . ولذلك كانت كتب المعاجم اشبه بصحيح البخاري في مضمار الاحاديث النبوية ، لان صحة الكلام كانت تسبق غزارته وجمعه . ولقد وجدت نفسي متفقا مع اغلب العلماء العرب الذين عرفتهم في الحكم على «الصحاح» بالقياس الى « القاموس » ولكني رايت ان القول بان ما اضيف في هذه الكتب او المعاجم ، يقل صحة او ضبطا ، فيه ظلم . فقد يمكن ان يقال بحق بصورة عامة ، انها ليست نقية بمقدار استعمالها ، ولكن من يجمعها يقدم خدمة كبرى لدارسي اللغة العربية بتلك الاضافات التي جعلت معجمه يصبح بعد سنوات متاخرة زاخرا اكثر من « الصحاح » . ان اهمية كتاب « الصحاح » تكمن في انه يقدم مجموعة كبيرة من الالفاظ النقية اكثر مما يقدمه غيره من المعاجم ، كما يقدم شواهد من احسن الشعراء القدامى .

ان « القاموس » يزيد قليلا عما يمكن ان يسمى بالمفردات الواسعة : انه مجموعة من الفاظ وكلمات مأخوذة عما سبقه من المعاجم وما شابهها من الكتب ، لانها ــ حسب القواعد المعجمية العربية كما تدرس عادة ــ تكون غير موثوقة المصدر . « كالمحكم » و « العباب » مع القليل جدا من الملاحظات النقدية يكون كثير منها خاطئا(٨) . ويورد القليل جدا من الامثلة الشعرية . وهو بذلك يشابه « المحيط » لابن عباد الذي ذكرناه سابقا . ولكي يكون كتابه مقاربا لحجم (الصحاح) فان المؤلف يختصر الكثير من

(٧) جاء في « تاج العروس » في مادة (وجد) ان مؤلف « القاموس » كتب في آخر الجزء الاول الذي ينتهي بالكلمة الانف ذكرها بخط يده انه انتهى من نسخ الكتاب في ذي الحجة من سنة ٧٦٨ .

(٨) ان ذاكرة المؤلف واحكامه خاطئة . مثال ذلك انه في مادة « بيض » لا يوافق على تعبير « الايام البيض » وفي مادة (وضح) يستعملها . وفي مادة (وضح) لايوافق على (ضيح) كمرادف لـ (ضح) ويجيزها في مادة (ضح) ويجيزها في مادة (ضيح) وهناك الكثير من هذه الامثلة .

الايضاحات بشكل يجعلها غير مفهومة لكثير من العلماء العرب . وقد اغفل ما هو كثير الفائدة مما ورد في الكتب التي تلته . ولكنه كان كثيرا ما ينحرف عما أعتاد عليه من اضافة الانتقادات التي وجهها الاخرون من دون ان يذكر اسماءهم ، وربما كان بينها شيء من انتقاداته هو ، حول نقاط في (الصحاح) لم يعد هناك شك في ان صاحبها كان مخطئا فيها . وقد فعل ذلك لكي يجعل القارىء يميل الى الاعتقاد بأن مؤلف (الصحاح) قد اثبت ما كان قد اقتبسه من الاخرين . وقد وجدت أن كثيرا من هذه الانتقادات مقتبس من شروح وهوامش (ابن الباري) و (البستي) على (الصحاح) او من (ذيل الصحاح) للصاغاني . وعلى وجه العموم عندما تكون مغلوطة (وهو ما كان يحدث في اغلب الحالات) وان كان يحصل أن تكون صحيحة في الكتاب الاخير. وقد وجدت لزاما على أن اشير الى ذلك في معجمي هذا دفاعا عن « الجوهري » وفي سبيل الحقيقة . وهناك الكثير جدا من ذلك في الكتاب .

وقد يعجب الكثيرون من ذلك وهم الذين لا يعلمون ان « القاموس » ليس اكثر الا قليلا من اقتباسات من الكتب الاخرى . وهناك حقيقة اخرى سوف اتطرق اليها في الفقرة التالية قد تكون مكملة لهذه الفقرة ، وقد تزيد في استغرابهم . فهو آخر المعاجم المذكورة في « المزهر » ولذلك فقد كان آخر مناسبة اشير فيها الى ملاحظاتي وبيان آرائي عن المعاجم العربية ووصفي للغة العربية . ونسختي من « القاموس » التي سبق لي وصفها ، كانت ذات فائدة كبيرة لي ، وهي اكثر دقة وصحة مما ورد في « تاج العروس » . وامامي على الدوام تلك النسخة التي طبعت في كلكتا . وهي بلا شك ادق من اغلب النسخ الاخرى ، ولكنها تحوي العديد من القراءات المغلوطة التي تبين أن محررها ــ بالرغم من سعة اطلاعه وعلمه الواسع الذي لاشك فيه وامتلاكه لاحدى عشرة نسخة اخرى من الاصل ــ قد اعتمد اسوأ انواع القراءات ومواقع الاستشهادات . ولم اجد ضرورة لذكر كل هذه القراءات المغلوطة في طبعته ولكني ذكرت الكثير منها .

و (اللامع) للفيروز ابادي واسمه الكامل هو « اللامع المعلم العجاب بين المحكم والعباب » ويفهم من بعض الكلمات التي وردت في المقدمة ان مؤلف هذا الكتاب قد ألف معجما بستين مجلدا يحمل الاسم السالف اختصر او الف منها « القاموس » في مجلدين . ولكن جاء في احد الهوامش العلمية العالية على « القاموس » لمحمد بن الطيب الفاسي ان ماجاء بهذا المعنى ، انما جاء عن « اللامع » وقد ورد فيه أن المؤلف « شرع » بتصنيف الكتاب ولم « ينته » منه ، على ان يكون أوسع من أي معجم من نوعه ، وانه كان يخال له انه سيكون من السعة بحيث يصل الى ستين مجلدا ، وانه سيكون أوسع من ان يستفيد منه الطلبة او ان يكون في متناولهم ليقراوه ، وانهم طلبوا اليه ان يؤلف معجما مختصرا « قبل » ان يؤلف معجمه هذا . فقام بوضع (القاموس) واختصر المادة التي كان « اللامع » يجب ان يحتويها ، بحيث انه استوعب مادة ثلاثين مجلدا في مجلد واحد . وعلى هذا فان ماسبق قوله انما هو بعيد عن أن يكون دليلا على اكمال « اللامع » بل ان المعنى الحرفي لكلامه نقيض ذلك بالضبط . غير ان ذلك ليس هو الذكر الوحيد لهذه النقطة . لان ذلك العالم نفسه ، وهو الذي اشرت الى شروحه على « القاموس » ينقل عن سيرة مؤلف « اللامع » من طبقات النحاة للسيوطي ، ان ذلك الكتاب لم ينجز قط . ثم انه يؤكد ايضا ــ كما يفعل مؤلف « تاج العروس » ــ ان اكثر من مؤلف واحد قد ذكر نقلا عن خط المؤلف نفسه ، مايدل على عدم اكمال الكتاب ، لانهم يذكرون نقلا عن خطة على ظهر « اللامع » انه قال عن نفسه انه لو تيسر له اكمال الكتاب لكان في مائة مجلد ، وانه اكمل منه خمسة مجلدات ولكنه لم يذكر حجم المجلد . وهذا لايتعارض على كل حال ، مع ماسبق القول فيه . فالظاهر ان الكتاب كان يتألف من مائة مجلد ، كل مجلد فيها من حجم المجلدات الخمسة التي تم تاليفها ، او انه كان يتألف من ستين مجلدا (اكبر) . ولكني اميل الى الاعتقاد بان المؤلف قد حسب بشكل ابتدائي ان الكتاب سوف يتألف من مائة مجلد ، ثم حسب في وقت آخر انه سيتألف من ستين مجلدا ، وان كلا التقديرين كان دون الحقيقة ، وعلى ذلك فان عدم اكمال « اللامع » مؤكد . ولكن ذلك ليس مما يؤسف له كثيرا كما يخال للبعض مما جاء في مقدمة المؤلف للقاموس ، لان الظاهر ان الكتاب ، بدلالة عنوانه ، لم يكن الا جمعا وتنسيقا لما هو موجود في « المحكم » و « العباب » ، وكلاهما لم يضيعا . ويبدو من الرجوع الى مادة (فكه) في « القاموس » فقد أكد المؤلف انه خطأ الراي القائل بما تعنيه كلمة (الفاكهة) دون ان يذكر ان « الازهري » قد قال مثل ذلك قبل اكثر من خمسة قرون ــ ان ترتيب « اللامع » كان مشابها لترتيب كتاب (العين) و (المحكم) . فاذا اخذنا ذلك بنظر الاعتبار ، فان الاقسام الرئيسية في كل من «اللامع» و « العباب » تبدو لي وكان مؤلف المجلدات الخمس

من « اللامع » قد كتبها على نية وضع هوامش كبيرة لكي تضاف اليها الاضافات بحيث تضم هذه المجلدات مواد ثلاثة مجلدات كبيرة .

و (تاج العروس) الذي ذكرت عنه الكثير في هذه المقدمة . وقد قيل عنه انه دون في القاهرة بعد اواسط القرن الماضي مباشرة . وقد الفه « السيد مرتضى الزبيدي » ، وقد ذكر بخط يده في نهاية احدى النسخ انه اشتغل به لمدة اربعة عشر عاما وبضعة ايام . ويقول المؤرخ المعاصر له وهو (الجبرتي) انه ولد في سنة ١٧٣٢ او ١٧٣٣ وجاء الى القاهرة في سنة ١٧٥٣ وانتهى من «تاج العروس» في سنة ١٧٦٧ او ١٧٦٨ وتوفي في سنة ١٧٩١ (١٢٠٥ هجرية) . ويقول المؤرخ نفسه ان « محمد بك ابو الذهب » اعطاه عن النسخة الموجودة في مكتبة الجامع مائة الف درهم فضة .

ويجمع الكتاب خيرة ما في المعاجم العربية التي سبقه وما شابهها من الكتب في مزيج من الشروح على « القاموس » من مصادرها الاصلية . كما يضم تفاسير واضحة وتصحيحات لاغلاط واوهام سابقة في « القاموس »وغيره من المعاجم ، وامثلة شعرية ونثرية ، واضافات كثيرة من الالفاظ والتفاسير لجذور الكلمات الواردة فيه . اما عن المصادر التي استقى منها الكتاب ، فانا اعتقد ان المصدر الاول له هو (لسان العرب) . وقد احصى السيد مرتضى اكثر من مائة مصدر آخر كما ورد في المقدمة . ومن بين هذه المصادر : —

١ — « الصحاح » — وهي نسخة في ثماني مجلدات بخط ياقوت الرومي عليها هوامش كثيرة تبين القراءات الصحيحة وغير ذلك بقلم « ابن الباري » و « البستي » و « ابى زكريا البتريزي » وهي من مكتبة الامير «ازبك » .

٢ — « التهذيب » للازهري في ١٦ مجلدا .

٣ — « المحكم » لابن سيده وهو نسخة في ثماني مجلدات .

٤ — « التهذيب » للابنية والافعال لابن القطاع في مجلدين .

٥ — « لسان العرب » للامام جمال الدين محمد بن علي الافريقي (وقد ذكرت المزيد عنه سابقا . ويذكره « التاج » باسم «ابن المنظور» فيثمانية وعشرين مجلدا نسخت عن الاصل بخط المؤلف في حياته (وقد افدت من هذه النسخة كثيرا في معجمي هذا . ووجدته مفيدا جدا وبخاصة فيما يتعلق بالمقاطع التي اغفلها « تاج العروس ») . وقد تابع المؤلف خطى « الصحاح » و « التهذيب » و « المحكم » ، و « النهاية » ، وشروح « ابن الباري » و « البستي » على « الصحاح » و « الجمهرة » لابن دريد . وقد افاد من كثير من المصادر الاخرى التي عددها في مقدمته .

٦ — « تهذيب التهذيب » لابى الثناء محمد بن ابي بكر حامد التنوخي . وهو نسخة في خمسة مجلدات (وقد ذكرت ان لدي الجزء الاخير منها) وهي بخط المؤلف . وقد نهج المؤلف نهج (الصحاح) بشكل دقيق ، وكذلك « التهذيب » و « المحكم » . وقد توفي في سنة ٧٢٣ هجرية .

٧ — « كتاب الغريبين » لابي عبيد الهروي

٨ — « النهاية في غريب الحديث » لابن الاثير مجد الدين الجزري .

٩ — « كفاية المتحفظ » لابن الاجدابي .

١٠— « الفصيح » لثعلب .

١٢،١١ — « فقة اللغة » والكتاب الموسوم بالمحذوف والمغرب وكلاهما لابي منصور الثعالبي .

١٤،١٣ — « العباب » و « التكملة » في الصحاح ، وكلاهما للراضي الصاغاني من مكتبة الامير صارغاش .

١٥— « المصباح » للفيومي .

١٦— « التقريب » لابن الخطيب .

١٧— « مختار الصحاح » للرازي .

٢٠،١٩،١٨ — « الاساس » و « الفائق » و « المستقصى في الامثال » وكلها للزمخشري.

٢١— « الجمهرة » لابن دريد في اربعة مجلدات من مكتبة جامع المؤيد

٢٢— « اصلاح المنطق » لابن السكيت .

٢٤،٢٣ — « الخصائص » لابن جني و «سر الصناعة » لنفس المؤلف .

٢٥— « المجمل » لابن فارس .

واورد كثيرا من الكتب الاخرى ذات القيمة الكبيرة في قائمته . ومن الضروري ان نشير بصفة خاصة الى الهوامش على « القاموس » لابي الطيب الفاسي الذي تكلمنا عنه سابقا عند حديثنا عن « اللامع » لما فيها من علم غزير استقى منه السيد مرتضى مادة اضافها الى « تاج العروس » . وقد افدت من شروحه كثيرا لغوامض ما اشكل على فهمه

من « التاج » وكذلك من غيره من الكتب المهمة التي رجع اليها السيد مرتضى واغفلها هو لانها لم تكن في نظره ضرورية لدارسي اللغة العربية من الشرقيين، وان كانت في غاية الاهمية لدارس اللغة العربية من الاوربيين ، كما انه لم يستفد الا قليلا من شرح « القاموس » للملا علي القاري لانه لم يعتد به لكونه من قبيل الكتب غير المعتبرة ، اذ لم يعتد الا بالكتب ذات الصيت الكبير . ومن الواجب ذكره ايضا انه بذل الكثير في سبيل الحصول على نص « القاموس » حسب نسخه المتعددة ذات القيمة الكبيرة . واعتمد مارآه يستحق العناية .

وهنا اراني مضطرا الى القول بان اكثر التصاوير التي راجعتها كثيرا لنص « القاموس » وهي تلك التي نقلت من « تاج العروس » الذي ضمنه الترجمة التركية لهذا الكتاب . وقد قيل ان الناقل (وهو عاصم افندي) كان بمتلك نسخة منه بخط المؤلف . ولكن يمكن ان يقال بصورة عامة ان اثمن ما في محتويات الكتاب قد اسقط من الترجمة .

ان « تاج العروس » هو الكتاب الذي استقيت منه اغلب محتويات معجمي هذا . وواجب علي ان اوكد انه الاساس الذي قررت ان افيد منه الفائدة العظمى . وقبل ان اتعرف على هذا الكتاب الجليل وجدت ان بعض الاشخاص في القاهرة يؤكدون ان السيد مرتضى لم يكن هو مؤلفه ، وان الذي صنفه كان احد العلماء (ولم استطع ان اتأكد من اسمه) وكان قادما به الى القاهرة في طريقه من افريقيا الغربية الى الحج ، وخشي ان يفقده في الطريق الصحراوي ، فاودعه لدى السيد مرتضى لكي يحتفظ به لحين عودته . وانه توفي في طريق العودة الى القاهرة . وان السيد مرتضى نشره على اساس انه من تأليفه هو .

ان هذه التهمة الخطيرة ضد مؤلف « تاج العروس » التي لايسندها معرفة اسم ذلك الرجل المعتدى عليه بتلك الاساءة الكبيرة ، لم تجد احدا من العلماء يعتد بها . وانا نفسي لا اصدقها . ولكنها فرضت على ضرورة اثباتها او نفيها . ولكن اصالة الكتاب (وهي قضية لا اهمية لها الا اذا اثرت على سمعة السيد الزبيدي(٩) فيما لو صمت . جعلتني مضطرا الى موازنة ، ومطابقة النصوص للمقتبسات والكلمات الواردة في الكتاب . وقد وجدت انها نسخت بامانة تامة ، وبذلك تأكدت اصالة كتاب « تاج العروس » بشكل مرض . ولكني عندما قارنت اقساما معينة منه مع مايقابلها من « لسان العرب » اكتشفت امرا لم اكن اتوقعه ، وهو انه في كثير من المواد في الكتاب الاول قد بلغ مابين ثلاثة الارباع الى تسعة الاعشار من الاضافات على نص « القاموس »، وفي بعض الاحيان كل الاضافات ، موجودة بحرفيتها في « لسان العرب » ، وعلى ذلك فاني لا استطيع ان اخلي السيد مرتضى من قلة الامانة والنقص في ذكر فضل الذين اشقاهم التأليف فلم يذكر ان « تاج العروس » مأخوذ بصورة عامة من « لسان العرب » في الدرجة الاولى او ان محتويات كتابه موجودة في اللسان بصورة عامة .

وقد جعلني ذلك ان افضل عند تأليف مواد معجمي هذا الرجوع الى « اللسان » مباشرة دون « تاج العروس » وان اقارن المحتوى بعد ذلك مع الكتاب الاخير ، فاذا اتفق النصان فاني اضع « اللسان » مرجعا لها (وان كان ذلك ليس في كل الحالات) ، لاني اعتبر « التاج » منسوخا منه . والنسخة الوحيدة التي عندي هي تلك النسخة من « اللسان » التي سبق ان ذكرتها . وقد استعرتها باجزاء متتابعة من مكتبة الجامع المعروف بالاشرفية في القاهرة وقد تعددت خطوط الناسخين عليها وهي تتشابه فيما بينها . وقد كتبت بخط متصل من ذلك النوع الذي لايمكن ان يقرأ على وجهه الصحيح الا بعد دراسة تامة ، ولذلك فلم اكن اعتمدها كليا لان عليها شواهد تدل على انها نسخت قبل بضعة قرون وقد تضررت بسبب تلف ورقها وفي كثير من الحالات يكون القسم المنسوخ كله قد سقط وبقيت الهوامش وحدها .

وبعد ان اقتنعت كليا بصحة « تاج العروس » وقيمته الذاتية ، اصبح هدفي التالي ان اقوم بنسخه بعناية ، وبدأ ذلك على الفور .

وكنت قد افدت خلال اقامتي في القاهرة من نسخ اخرى تعود لمكتبات الجوامع . وفيما يلي ذكر هذه النسخ او بعض منها استطعت الحصول على معلومات عنها :

١ ـ النسخة التي قام بها « عاصم افندي » عندما ترجم « القاموس » الى اللغة التركية . وهذه النسخة (كما قال لي هو نفسه) تعود الى (يحيى افندي) الحكيم الذي اعد « التقويم المصري » لسنوات ونشره بأمر الحكومة ، كانت بخط المؤلف . تقع في مجلدين كبيرين . وهذا وان كان يصعب تصديقه ، فانه ليس بالامر

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(٩) لقد كسب السيد الزبيدي عن طريق كتب اخرى شهرة علمية . واعتقد ان قدرته على تأليف كتاب من طراز « تاج العروس » لم تكن موضع نقاش قط .

المستحيل كل الاستحالة لان خط السيد مرتضى كان دقيقا وكاملا . وقال ايضا ان الوزير الاول The Grand Vezir الذي كان في مصر خلال المعارك التي جرت بين قواتنا والقوات الفرنسية فيها ، استعارها منه وارسلها الى القسطنطينية بدون موافقته . وانه اجرى كثيرا من الاستفسارات عنها ولكنه لم يحظ بطائل .

٢ — نسخة يعتقد بانها في اربعة عشر جزءا بخط المؤلف . يوجد الجزء الاخير منها في مكتبة رواق السوريين في الازهر . والظاهر ان البقية قد ضاعت . وقد تكون قسما من النسخة التي احتفظ بها المؤلف لنفسه ، وعند وفاته كتم اهله نبأه لمدة يومين ، فقام ضابط الخزانة الحكومية بنهب الدار وما فيها ، وربما كان بينها هذه النسخة . فاذا كان الامر كذلك فلابد أن الايدي قد تعددت عليها فاخذ هذا قسما منها واخذ الاخر القسم الثاني .

٣ — نسخة ارسلها المؤلف هدية الى ملك صنعاء . هكذا اخبرني احدهم رواية عن شخص ثالث يعيش في القاهرة ، اكد لي انه هو الذي حملها بناء على طلب المؤلف . وانه كان قد بلغ الحلم قبل وفاة المؤلف . وقد يكون مخطئا بشأن الكتاب الذي كان يحمله ، ولكن ذلك ليس محتملا .

٤ — النسخة الموجودة في مكتبة « محمد بك ابو الذهب » الآنف ذكرها . وقد قيل انها بست مجلدات ضخمة كل صفحاتها مكتوب(١٠) وهي ليست بخط المؤلف ولكنها نسخت باشرافه وقد نقح قسما منها او كلها بنفسه . وهذه النسخة ينقصها قسم من بداية الكتاب وهو باب الهمزة ، كما ينقصها قسم آخر اصغر منه .

٥ — لدي قسم بخط المؤلف من باب الهمزة حتى جملة « لغة في رثى الميت » من مادة (رثأ) تكمل اكثر من ذلك القسم الناقص من نسخة « محمد بك ابو الذهب » وهي تنتهي في منتصف الصفحة .

٦ — نسخة من مجلد بالحجم الكبير في حوزتي كما ذكرت سابقا ، تؤلف مايقارب العشر الاول من الكتاب ، والظاهر انها منسوخة على نسخة « محمد بك ابو الذهب » لانها ينقصها ماينقص تلك من باب الهمزة .

والنسخة التي نسخت لي وهي في اربعة وعشرين مجلدا من قطع الربع ، نقل قسم منها عن نسخة بخط المؤلف في الجامع الازهر ، ولكن اغلبها منسوخ عن نسخة « محمد بك ابو الذهب » ونقل ماينقصها من باب الهمزة من النسخة رقم (٥) المارة الذكر ؛ وما يقرب من القسم الاخر كله ؛ واضيفت اليها النواقص القليلة من المصدر الرئيسي وهو (لسان العرب) . وبذلك تكون افضل ماعرف من النسخ من حيث الكمال فيما عدا النسخة الاولى والثالثة المذكورة في القائمة التي مر ذكرها ان كانت لاتزال موجودة بالكامل .

ولكن ذلك لايعني انها ستكون محك صحة معجمي مع اصولها . لاني استفدت من نسخة « محمد بك ابو الذهب » طيلة مدة اقامتي في مصر . وافدت من (لسان العرب) وغيره من معاجم اللغة العربية للحصول على الاشارات والمقاطع المفقودة في تلك النسخة وفي نسختي . ففي نسختي اغفل الناسخ الحركات من فتح وضم وكسر حيث كان يراها غير ضرورية كما هو الحال في اغلب او كل المعاجم . ونسختي تزيد على غيرها سوءا في موضوع رسم الهمزة . اما نسخة « محمد بك ابو الذهب » فسوف تصبح في مدى سنين قليلة غير قابلة للقراءة لان الحبر الذي نسخت به كان من ذلك النوع الذي يتآكل . وقد بدأ فعلا في بعض الاقسام يأكل في الورق ، وان كان ذلك لم يبلغ بعد الحد الذي يصبح شكله واضحا بالنسبة للقارىء او لعل الاصح ان اقول انها كانت كذلك قبل استنساخ نسختي ، لان جانبا من تلك الاقسام التي استنسخت لي سقطت منه اوراق او صفحات رغم حرصي الزائد علي ان لايقع مثل ذلك . واعتقد انه لولا اني اضطلعت بنسخ الكتاب لما كان مثل ذلك العمل ممكنا بعد . وذلك لان هذه النسخة الوحيدة التي يمكن الاعتماد عليها كانت قد اوشكت على التخريم والتلف ، وضاع جانب منها بحيث لايدري احد اين ضاع . والعديد من النسخ الاخرى من الكتاب لايدري بها احد او لا يدري بوجودها. وقد قيل لي بعد الطواف عليها من جامع الى جامع ومن مدينة لاخرى انها قد هلكت . وقد استغرق العمل في نسخ نسختي مدة تزيد على ثلاثة عشر عاما . ولم اجد غير « الشيخ ابراهيم الدسوقي » ناسخا قديرا يرضى بالقيام

(١٠) كنت اميل الى الاعتقاد بان عدد مجداتها ثمانية . ولكن لم يتسنى لي قط رؤية كل مجلدات النسخة . وعند عملية الاستنساخ فاتني أن الاحظ الامر ، وان اعرف نهايات الاجزاء .

بهذا العمل . ولم يكن في وسعه ان يكرس كل وقته له . وقد اضطلع بهذه المهمة بصورة عامة كما كان عليه ان يقوم بالمقابلة بالاشتراك معي او مع شيخ آخر .

وبعد ان انجزت بضع صفحات من « تاج العروس » بدات عملي في الترجمة وتأليف كتابي هذا . ولم اتردد في النقل الى الانكليزية دون اللاتينية لان اللغة الاخيرة ليست من السعة والثراء والغزارة كالعربية .

ولقد مر حوالي العشرين عاما منذ ان بدات عملي في هذا الكتاب ، ولو انني كنت ادرك منذ البداية مقدار مايلزمني من الوقت ، دون معونة من احد ، لما كانت لي الجراة على الاضطلاع بهذه المهمة. فقد كنت آمل أن يكون لي . على الاقل ، معين واحد . وظل ذلك املي بضع سنوات ، ولكن احدا لم يعني حتى في الصغائر ، الا بعض المناقشات بين آونة واخرى ، لنقاط صعبة ، مع الشيخ ابراهيم الدسوقي الذي كتب تلك المناقشات على هوامش صفحات نسختي من « تاج العروس » وكانت على الاغلب بنصه هو ، وفي بعض الاحيان باملاء مني . ولمدى سبع سنوات في القاهرة كنت اعمل طيلة أيام الاسبوع بعد الفطور مباشرة حتى قبيل منتصف الليل بساعة مع قليل من فترات الراحة (وفي الغالب بدون توقف الا بضع دقائق لتناول الطعام ونصف ساعة للرياضة) الا في مناسبات قليلة اقعدني فيها المرض ، ولمدة ثلاثة أيام خصصتها لزيارة الاهرام . وقليلا ما سمحت لنفسي بان اقبل زائرا الا في ايام الجمع وهي عطلة المسلمين . وكثيرا ما كان يمر على ربع عام دون أن أخرج من داري . ولكن ذلك لا ينبغي أن يؤول الى الظن باني ادعي بأن حرمان النفس كان يوازي الانس بالحياة الاجتماعية. لاني خلال هذه السنوات السبع التي قضيتها في القاهرة ، اصطحبت معي زوجتي واختي وابنيهما . ولن اشير هنا الى شدة وقسوة العمل الذي تكبدته الا لكي احرص على القول باني لم اقصر في المطلوب . ومن المستحيل اعطاء صورة عن المصاعب التي كابدتها . فقد كان امامي – بالاضافة الى « تاج العروس » الذي اعتمدته – سبعة او ثمانية او حتى عشرة معاجم ، تختلف كلها في طبيعة وضعها وتسلسلها وجذور كلماتها ، مما يوجب الرجوع اليها كلها اثناء العمل في وقت واحد . وربما اقتضاني فهم قول واحد ، دراسة يوم باكمله ، لان القواعد العربية توجب شرح كل كلمة كما وردت في اصولها ، او كما قالها قائلها . وهذه الشروح تفقد معانيها شيئا فشيئا بمرور العصور ، حتى تصبح في بعض الاحيان عديمة المعنى حتى للعلماء العرب الاحياء انفسهم . وحتى « ابن سيده » نفسه اعترف بذلك في « المحكم » عند ايراده بعض الشروح . وبعض هذه الشروح اصطلحوا على تسميته « بالتسامح » وسمي غيره مما هو اسوأ من ذلك « بالتساهل » ويعنون بالاول قصور الكاتب في اعتماده على فهم القارىء ومعرفته ، ويعنون بالثاني قصور الكاتب (دون) الاعتماد على فهم القارىء .ويكثر أن يعني مرادفان لكلمة واحدة من الكلمات شرحا لها . وقد وقع كثير من ذلك في « القاموس » نفسه . مثال ذلك ماورد في كلمات (حجة) و (ساوره برهان) و (انتقد) و (اشبه) و (تلزج) و (تلجن) . وفي هذه الحالات لم استطع في كل الاحوال ان اجد الايضاح اللازم . وتجد كلمة (معروف) في امثال هذه الحالات ، وهي كلمة غامضة لا تؤدي الى شرح . وكثير من الكلمات ترد في محل ولا ترد في آخر من المعجم ذاته . وكلمات اخرى تفهم على المجاز ، واخرى على معاني مابعد العصر الكلاسيكي . وفي هذه الاخيرة وجدت العون في حل الصعوبات من العربية الحديثة (المعاصرة) ولكن دون ان يكون ذلك مصحوبا بالحذر الشديد اللازم لكي لايقودني ذلك الى الخطأ بسبب التغييرات التي طرات على تطبيق كثير من الكلمات منذ العصر الكلاسيكي . وكذلك كان الحذر لازما من آفات ما يأتي به القياس، لانه كان في وسعي ان اجيء بالمعاني الاصلية لكلمات مادة من المواد وان احيل الطالب الى كلمات اخرى من نفس المادة اذا اردت استعمال القياس والاعتماد على ما قاله اصحاب الراي من « الموثوق » بهم . فمن اللازم ان لايضع المرء ثقته كلها على علامات حروف العلة من فتح وضم وكسر لمجرد انها مكتوبة اذا لم يكن ذلك مصحوبا بالوصف المدون بالكلمات الدالة على ذلك ، او اذا لم يكن هناك بيان واضح بان الكلمة المراد ضبط نطقها تماثل أخرى معروفة جيدا . وحتى اذا كان ذلك مشروحا فان على المرء ان لاينقاد الى هذه القاعدة التي يتبعها المؤلف . وفي بعض المعاجم لا يوجد الشرح اللازم لما يتبعه المؤلف من قواعد . مثل ذلك : اذا كان هناك اسم من ثلاثة حروف قيل عنه في القاموس انه ينتهي بالفتح فان وزنه يكون على « فَعَل » فاذا وجدنا هذا الاسم في القاموس مكتوبا على وزن « فَعَل » و ليس على وزن « فَعْل » فان علينا أن ناخذ بالقول القائل ان وزنه الصحيح هو « فَعْل » وليس « فَعَل » . واذا وجدنا في القاموس اسما من هذا النوع ينبغي شرحه مكتوبا بشكل آخر يختلف عن

وزن « فَعَل » بدون ان يتبعه ايضاح عن وزنه الصحيح ، فان علينا ان نأخذ بالقول القائل بان الاحتمال ينصرف الى ان ذلك الوزن ينبغي أن يكون « فَعَل » الا اذا كانت تلك الكلمة معروفة جيدا بصورة عامة . ولكن هذه الصعوبات وامثالها تعد امورا طفيفة نسبيا او تصبح كذلك بعد قليل من الوقت يصرف في دراسة مختلف المعاجم العربية اذا كانت لدينا معرفة سابقة باسس علوم المعاجم العربية وقواميسها . ولكن الصعوبة الاشد تبرز عند ايراد الشواهد الشعرية اذ لم يكن لها اصول او شروح ادخلت الكثير منها في كتابي هذا ، لانها كانت ضرورية لازمة بحيث لم يكن في وسعي اغفالها قط دون ان يكون ذلك الاغفال مقبولا تمام القبول من جانبي . ولن اتطرق الى المصاعب الكثيرة الاخرى التي واجهتني والتي كان على ان اتغلب عليها آملا أن يكون ما قلته عن الوقت الكثير الذي لزمني لاكمال العمل منذ بدائه ، كافيا لذلك . ومع كل ما تقدم فاني كنت موفقا في بعض الظروف لاني اطلعت من خلال علاقاتي مع كثير من العرب ، على الكثير من اخلاقهم وعاداتهم وخصائصهم الفكرية مما هيأ لي النجاح في مهمتي . وقد شجعتني هذه الظروف على الاغتراف من هذا المنجم الكبير الذي اكتشفته بالعزم الذي عناه الشاعر بقوله :

لاستسهلن الصعب او ادرك المنى
فما انقادت الآمال الا لصابر

وعندما اكملت عملي من القاهرة خلال ست سنوات ، كان في علمي أن من ايدني في عملي هذا وانفق عليه ، كان يرى أن الحكومة البريطانية راغبة في ان تبدي اهتمامها به بالاسهام في نفقة طبعه عند الانتهاء منه، ولذلك فقد قدمت طلبا الى رئيس حكومة صاحب الجلالة البريطانية آنئذ في أن يتشرف عملي هذا برعايتها وعونها . وقد قمت بعملي هذا في انسب اوقاته ، فقد كان رئيس الوزارة آنذاك هو « اللورد جون رسل » (وهو الان الايرل رسل) وسرعان ما اجابت الحكومة البريطانية طلبي فمنحتني اعانة سنوية من « صندوق الخدمات الخاصة » لهذا الفرض . وقد استمر ذلك العون بايصاء منه في زمن من خلفه في المنصب ، وهو احد النبلاء الذين زادوا في كرم محتدهم سموا في الادب ، وهو المرحوم « الايرل ابردين » . وعلى هنا ان اقدم شكري وامتناني للعالم « كانون كريتون » الذي كان الوسيط في كل ذلك ، وكذلك البروفسور « البسيرس » و « الدكتور ابكين » اللذين وافقا على طبع كتابي هذا على النفقة المشتركة بين الحكومة البروسية و « اكاديمية العلوم » والى غيرهم من العلماء الافاضل والمستشرقين في المانيا الذين ايدوا ذلك الطلب .

القَامُوسُ مَدُّ

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,
AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

ا — ث

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO

THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

THE ORIGINATOR OF THIS WORK,

AND ITS CONSTANT AND MAIN SUPPORTER,

THE AUTHOR DEDICATES IT,

WITH

PROFOUND RESPECT

AND

GRATITUDE.

PREFACE.

In the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed was not to do in English little more than what Golius and others had already done in Latin, by translating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated Ḳámoos, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the sheykh Ibráheem (surnamed 'Abd-el-Ghaffár) Ed-Dasooḳee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged to dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the sheykh Ibráheem Ed-Dasooḳee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do I deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the Ṣiḥáḥ and a copy of the Ḳámoos. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and El-Busṭee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the Ḳámoos, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the 'Ulamà of Cairo, or others of the Muslim inhabitants, either upon myself or upon the sheykh

who was to assist me in procuring the chief materials for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Moḥammad 'Alee Páshá, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultán, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of nearly the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Ḳámoos. This work, entitled "Táj el-'Aroos" (تاج العَرُوس), a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Ḳámoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Táj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "Muzhir" of Es-Suyooṭee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Naṣr El-Hooreenee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Sejá'ee, in the library of the great mosque El-Azhar,) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Muḍar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Moḥammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okáḍh, at which the poets of various tribes, during a period of about a century before the birth of Moḥammad, or perhaps during a somewhat longer period, contended for the meed of general admiration.*

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* Respecting this fair, see some extracts from the first of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

"Ḳatádeh says that the tribe of Ḳureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all." (Táj el-'Aroos, in article عرب: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Ḳureysh, in the time of Moḥammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Moḥammad himself was sent to be nursed among the tribe of Saạd Ibn-Bekr Ibn-Hawázin, descendants of Muḍar, but not in the line of Ḳureysh: and he is said to have urged the facts of his being of Ḳureysh and having grown up among the tribe of Saad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Ḳureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of a Saạdee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Ḳureysh probably borrowed little. The dialect of Ḥimyer, confined mainly to El-Yemen, and allied much more to the Ethiopic and the Hebrew than to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken chiefly in the district of Mahreh, between Ḥaḍramowt and 'Omán: hence it has been termed "Mahree;" and from the name of the tribe who speak it, M. Fresnel gave it the appellation of "Ehhkili," or "Ehkili." The author of the "Miṣbáḥ" (El-Feiyoomee) says, in article مهر, "The language of the people of Mahreh, which is a district of 'Omán, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Ḥimyeree."

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Moḥammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock in the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phœnician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by "the Syriac" we understand a lost language very different from that which is known to us by this appellation.* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Moḥammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly by neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in

* Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam.

the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist El-Asma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with El-Asma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeh says, in the "Moḥkam," in art. سرط, (voce سِرَاطٌ,) that El-Asma'ee was not a grammarian: and in art. شرب, (voce شُرُوبٌ, as pl. of شَارِبٌ,) he remarks that Ibn-El-Aarábee (who calls شروب pl. of شَرْبٌ) was ignorant of grammar. In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidà. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being El-Asma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Ḳámoos (article عكد): "'Akád is a certain mountain, near Zebeed, [a well-known city in the western seaboard of El-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the Táj el-'Aroos, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Moḥammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Ḳur-án and of the Traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition,—for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,—a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-loghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of El-Islám, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jáhilee" or a "Mukhadram," or (as some pronounce it) "Mukhadrim,"

or "Muḥaḍram," or "Muḥaḍrim." A poet of the class next after the Mukhaḍrams is termed an "Islámee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of El-Islám through Arabia were living. Thus the best of the Islámee poets may be regarded, and are generally regarded, as holding classical rank, though not as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the Ḳur-án. The Traditions of Moḥammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word شَاهِدٌ in the present work; and see also جَاهِلِيٌّ and مُخَضْرَمٌ and إِسْلَامِيٌّ and مُوَلَّدٌ.)

The poetry of the Jáhilees and Mukhaḍrams consists, first, of *odes* (termed قَصَائِد, plural of قَصِيدَة), which were regarded as complete poems, and which were all designed to be chanted or sung: secondly, of shorter compositions, termed *pieces* (قِطَع, plural of قِطْعَة); many of which were also designed to be chanted or sung: and thirdly, of *couplets*, or *single verses*. In the first of these classes are usually included all poems of more than fifteen verses: but few odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Moḥammad. It is said in the 49th Section of the Muzhir, on the authority of Moḥammad Ibn-Selám El-Jumaḥee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes (ḳaṣeedehs) were composed, and poetry made long, only [for the first time] in the age of 'Abd-El-Muṭṭalib [Moḥammad's grandfather], or Ḥáshim Ibn-'Abd-Menáf [his great-grandfather]." And shortly after, in the same Section of that work, it is said, on the same authority, that "the first who composed poems of this kind was El-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Ḳeys* Ibn-Ḥojr El-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they called not a poem: the Yemánees claimed for Imra-el-Ḳeys; and Benoo-Asad, for 'Abeed Ibn-El-Abraṣ; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Muraḳḳish El-Akbar; and Iyád, for Aboo-Du-ád: and some assert that El-Afwah El-Azdee was older than these, and was the first who composed ḳaṣeedehs: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amálee,' El-Aṣma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [El-] Muhelhil: then, Dhu-eyb Ibn-Kaạb Ibn-'Amr Ibn-Temeem Ibn-Ḍamreh, a man of Benoo-Kináneh; and El-Aḍbaṭ Ibn-Ḳureyạ: and he says, Between these and El-Islám was four hundred years: and Imra-el-Ḳeys was long after these." But this is inconsistent with the assertion of Ibn-Selám mentioned above, made also by En-Näwawee in his "Tahdheeb el-Asmà," p. 163, that El-Muhelhil was maternal uncle of Imra-el-Ḳeys: and as the majority refer El-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably

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* This name is generally pronounced thus, or "Imr-el-Ḳeys," by the learned among the Arabs in the present day; for most of them regard it as pedantic to pronounce proper names in the classical manner. The classical pronunciation is "Imraü-l-Ḳeys" and "Imruü-l-Ḳeys" and Imru-l-Ḳeys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Táj el-'Aroos on the authority of El-Kisá-ee and El-Farrà) this letter is often dropped.

correct. According to Ibn-Ḳuteybeh, the time of Imra-el-Ḳeys was forty years before that of Moḥammad; as is stated in the Calcutta edition of the Mo'allaḳát. M. Fresnel contends that the honour commonly ascribed to El-Muhelhil is due to Zuheyr Ibn-Jenáb El-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with El-Muhelhil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years: and one tradition assigns to him a life of two hundred and fifty years; another, four hundred years; and another, four hundred and fifty years!*—Upon the whole, then, it seems that we may with probability refer the first ḳaṣeedeh to a period within a century and a half, at the utmost, before the Flight.

Moḥammad said, on being asked, "Who is the best of the poets?" "Imra-el-Ḳeys will be the leader of the poets to Hell." And in the general estimation of the Arabs, he is the most excellent of all their poets. His Mo'allaḳah is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Moḥammad, El-Beyḍáwee sarcastically remarks (on chap. xxvi. verses 224 and 225 of the Ḳur-án, in which, and in the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) "Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the Keshsháf, (on the same passage of the Ḳur-án,) and in too large a degree we must admit it to be just; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate; with little imagination, or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called "poetical books" of the Bible, was probably often employed by the Arabs of every age. It seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language appears to have become common in the later times. Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee says (in article خطب of his Annotations on the Ḳámoos) that the oration termed خُطْبَة, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.†

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* See the first and second and third of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme:" the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Générale et Système Comparé des Langues Sémitiques;" though his scepticism in relation to questions merely philological (as well as to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to El-Islám make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia; and some examples of them will be found in the present work, in articles دور and عز and مور &c.; the

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Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, الْعَرَبُ الْعَارِبَةُ; as in the 1st Section of the Muzhir, where it is said that the transmission (النَّقْلُ) should be "from such as العرب العاربة, like [the descendants of] Ḳaḥṭán and Ma'add and 'Adnán; not from those after them; after the corruption of their language, and the varying of the Muwelleds." El-Jowharee, as will presently be seen, applies the appellation العرب العاربة even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the Muzhir, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the Muzhir,) the term مُتَوَاتِرٌ is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood: 2ndly, آحَادٌ (plural of أَحَدٌ), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed مَظْنُونٌ: 3rdly, (as is said in the 5th Section,) أَفْرَادٌ (plural of فَرْدٌ), to what have been transmitted by only one of the lexicologists; and what is thus transmitted, if the transmitter is a person of exactness, as Aboo-Zeyd and El-Khaleel and others, is admitted: 4thly, (as is said in the 15th Section,) مَفَارِيدُ (plural of مُفْرُودٌ), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. El-Jowharee, who died near the close of the next century, states, in the short preface to his "Ṣiḥáḥ," that what he had collected in El-'Irák for his lexicon he "rehearsed by lip to [those whom he terms] الْعَرَبُ الْعَارِبَة in their abodes in the desert (الْبَادِيَة):" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of Aboo-Zeyd, in the 7th Section of the Muzhir, that he said, "I do not say 'the Arabs say' unless I have heard it from these: Bekr Ibn-Hawázin and Benoo-Kiláb and Benoo-Hilál; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"* and that Yoonus used the expression "the Trustworthy (الثِّقَة) told me from the Arabs;" that being asked, "Who is the Trustworthy?" he answered, "Aboo-Zeyd;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons was committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological

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first of these from the Mo'allaḳah of Imra-el-Ḳeys. It would have been strange, indeed, if this had not been the case: for, except the Ḳur-án, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved; and the intentional corruption of it they regarded as almost a crime.

* "Aboo-'Amr said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] Temeem, and the lower of [the tribe of] Ḳeys:' and Aboo-Zeyd said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] Hawázin; the people of the higher region being the people of El-Medeeneh, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of Hawázin]." (Muzhir, 49th Section.) According to the Ḳámoos, the higher region (الْعَالِيَة) is "what is above Nejd, to the land of Tihámeh, to the part behind Mekkeh; and certain towns, or villages, outside El-Medeeneh."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of El-Islám, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

works, general and special, of this period, are the "'Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawádir" of El-Kisá-ee, who died in 182 or 183 or 189 or 192; the "Jeem" and the "Nawádir" and the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Amr Esh-Sheybánee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawádir" and the "Loghát" of El-Farrà, who died in 207 (aged 67); the "Loghát" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawádir" and the "Loghát" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the "Ajnás" of El-Aṣma'ee, who died in 215 or 216 (aged 92 or 93); the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67); and the "Nawádir" of Ibn-El-Aạrábee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "'Eyn" (كِتَاب العَيْن); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons; but the letters are arranged, with the exception of ا and ى, which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ ذ ث ر ل ن ف ب م و ا ى

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement: first, the biliteral-radical words: then, the triliteral-radical; of which are placed first the sound; secondly the unsound in one letter; and thirdly the unsound in two letters: next, the quadriliteral-radical: and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, لن; then, لف and فل; and so on: and in the second division, first, نفل

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* For instance, M. Fresnel quoted (in the second of his "Lettres sur l'Histoire des Arabes avant l'Islamisme," in the "Journal Asiatique," 3rd Series, vol. iii. pp. 330 et seq.,) an extract from the "Kitáb el-Aghánee," as containing, in the phrases ما حملت واحدا منهم تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Moḥammad 'Eiyád Eṭ-Ṭanṭáwee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the "Kitáb el-Aghánee," three in number; in another copy, تضعا; and in the third copy, قضعا: the other is in all the copies تينا, as above: and they are explained in that work, on the authority of Abu-l-Yaḳḍhán El-Joạfee, as meaning ان تخرج رجلاه قبل راسه and فى دُبُر الطُّهْر وُقُبل الحَيْض. The former word is correctly تُضْعًا or تُضُعًا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتْنًا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own *rare* mistaḳes; and in his "Fourth Letter" he announced that the sheykh Moḥammad had afterwards rectified these two errors.

• كَفَى المَرْءَ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهْ •

and فلن ; then, بن and نبل ; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Seeráfee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Naṣr Ibn-Seiyár El-Khurásánee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moạtezz relates, on the authority of the "Moạjam el-Udabà" of Yáḳoot El-Ḥamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth; and when he composed the 'Eyn, assigned it to him: that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhems]; and committed the half of it to memory:* but it happened that he purchased a highly-prized female slave, who, becoming jealous of the daughter of his paternal uncle [i. e. of his wife], and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book: and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half: and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaalab says, "El-Khaleel sketched it out, but did not fill it up; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen: certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" [i. e. "the friend"]; and that when he says, in the book, "El-Khaleel Ibn-Aḥmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself: and that every flaw in the book is from him; not from El-Khaleel. En-Nawawee says that [according to some of the learned] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light account.‡

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Ḳámoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among the celebrated lexicons composed after the model of the 'Eyn, is the "Jemharah" of Ibn-Dureyd, [who is said to have died in the year of the Flight 321, and to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Fárisee and Aboo-'Alee El-Ḳálee and Es-Seeráfee and other eminent authors. Ibn-Jinnee disparages it for faults similar to those of the 'Eyn: and Nifṭaweyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

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* Many of the Arabs have been remarkable for a tenacity of memory almost miraculous. Several of them are related to have composed and dictated from memory large works, including even lexicons. At school, they generally learn the whole of the Ḳur-án by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works necessary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawee also says, (see the printed edition of his Biographical Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of El-Leyth, and corrects them.

‡ In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn; I believe, through the medium of the Tahdheeb of El-Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moḥeeṭ" of the Ṣáḥib Ibn-'Abbád. [Ibn-Khillikán* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Ḳámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Ṣiḥáḥ," or, as some call it, "Ṣaḥáḥ," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fáráb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shiḥneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Ḥájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the صِحَاح, which is pl. of صَحِيح; but that some call it the صَحَاح, which is synonymous with صَحِيح. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irák, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة). Eth-Tha'álibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yáḳoot says, in the "Moajam el-Udabà," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter ض, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Ṣáliḥ El-Warráḳ made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (حَوَاشٍ, plural of حَاشِيَةٌ,) on the Ṣiḥáḥ, [an extremely valuable work] in which he reached the middle [of the section] of the letter س; and the sheykh 'Abd-Allah Ibn-Moḥammad El-Busṭee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eṣ-Ṣaghánee, or, as he is called by some, Eṣ-Ṣágháneе, wrote a Tekmileh (تَكْمِلَة, i. e. Supplement) to the Ṣiḥáḥ; exceeding it in bulk. [Some further remarks on the Ṣiḥáḥ (my own copies of which have been already described) will be found in my account of the Ḳámoos. The abridgment entitled "Mukhtár eṣ-Ṣiḥáḥ" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi'" of the seyyid Moḥammad Ibn-es-seyyid-Ḥasan, which was finished, according to Ḥájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muṭarrizee, the Fáïḳ of Ez-Zamakhsheree, the Niháyeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

* I have the express authority of the Táj el-'Aroos (in art. خلك) for thus writing the name of this author.

The "Jámi'" of El-Ḳazzáz, [who died in the year of the Flight 412. Ḥájjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Táj el-'Aroos.]

The "Moo'ab" (thus, with fet-ḥ to the ع,) of Aboo-Ghálib Ibn-Temám, [or, according to Ibn-Khillikán, Aboo-Ghálib Temám,] known by the appellation of Ibn-Et-Teiyánee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Ḳur-án and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Moḥkam of Ibn-Seedeh and the Jámi' of El-Ḳazzáz and the Ṣiḥáḥ &c.

The "Moḥkam" of Ibn-Seedeh the Andalusian, who was blind, [as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books [i. e. of the lexicons] composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Ṣiḥáḥ. It is one of the two chief sources of the Ḳámoos; the other being the 'Obáb of Eṣ-Ṣaghánee: and I have drawn from it very largely, both immediately and through the medium of the Lisán el-'Arab and of the Táj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the "Tahdheeb et-Tahdheeb;" and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sulṭán, apparently the celebrated Beybars.]

[The "Asás" of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Táj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Ṣiḥáḥ.]

[The "Mughrib" of El-Muṭarrizee, who was born in Khuwárezm, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lieder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eṣ-Ṣaghánee, or Eṣ-Ṣágháncc, [who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Táj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Moḥkam, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follow the order of the Ṣiḥáḥ, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

• إِنَّ ٱلصَّغَانِىَّ ٱلَّذِى • حَازَ ٱلْعُلُومَ وَٱلْحِكَمْ • كَانَ قُصَارَى أَمْرِهِ • أَنِ ٱنْتَهَى إِلَى بَكَمْ •

["Verily Eṣ-Ṣaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بَكْم," which signifies "dumbness," &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obáb, and a copy of the same author's Supplement to the Ṣiḥáḥ, before mentioned, used by the author of the Táj el-'Aroos, belonged to the library of the mosque of the Emeer Ṣarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Táj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The "Lisán el-'Arab" of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the "Ashrafeeyeh," in Cairo, consisting of twenty-eight quarto-volumes, he is styled "Jemál-ed-Deen Moḥammad Ibn-esh-sheykh-el-imám-el-marḥoom-Jelál-ed-Deen-Abi-l-'Izz-Mukarram Ibn-esh-sheykh-Nejeeb-ed-Deen-Abi-l-Ḥasan-El-Anṣáree:" but in the Táj el-'Aroos, he is almost always called Ibn-Mandhoor (ابْن مَنْظُور). I shall give an account of this great work in describing the Táj el-'Aroos.]

[The "Tahdheeb et-Tahdheeb" of Maḥmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the Moḥkam and Tahdheeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisán el-'Arab and the Táj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The "Miṣbáḥ" of El-Feiyoomee (Aḥmad Ibn-Moḥammad Ibn-'Alee El-Muḳri). Its full title is "El-Miṣbáḥ el-Muneer fee Ghareeb esh-Sharḥ el-Kebeer." This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The "Mughnee," as it is commonly called, or "Mughni-l-Lebeeb," of the celebrated grammarian Ibn-Hishám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Ḳámoos, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The "Ḳámoos" of El-Feyroozábádee, [or, as some pronounce it, El-Feeroozábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Feeroozábád,) who was born in the year of the Flight 729, and died in 816.*] This, after the Moḥkam and the 'Obáb, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Ṣiḥáḥ; nor has the rank of the Ṣiḥáḥ, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Ṣaḥeeḥ of El-Bukháree among the books

* It is stated at the end of article وجد in the Táj el-'Aroos that the author of the Ḳámoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Ḥijjeh 768.

of traditions; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the Ṣiḥáḥ, in comparison with the Ḳámoos, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the Ṣiḥáḥ. The value of the Ṣiḥáḥ consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The Ḳámoos is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the Moḥkam and the 'Obáb; with very few critical observations, many of which are false,* and scarcely any examples from the poets. Thus it resembles the Moḥeeṭ of Ibn-'Abbád, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the Ṣiḥáḥ, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the Ṣiḥáḥ in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the Ṣiḥáḥ has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the Ṣiḥáḥ by Ibn-Barree and El-Busṭee, or from the Supplement to the Ṣiḥáḥ by Eṣ-Ṣagháncc: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defence of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the Ḳámoos is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the Ḳámoos, will probably surprise them more.—This is the latest of the lexicons noticed in the Muzhir: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the Ḳámoos, which I have already described, has been of very great use to me, though its text is generally most correctly given in the Táj el-'Aroos. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention *all* of the false readings in his edition; but I have mentioned *many* of them.]

The "Lámi'" of El-Feyroozábádee. Its full title is "El-Lámi' el-Moạlam el-'Oját el-Jámi' beyn el-Moḥkam wa-l-'Obáb." From some words in the preface to the Ḳámoos, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the Ḳámoos, in two volumes. But in a very learned work, of Annotations on the Ḳámoos, by Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, it is clearly

* The judgment and memory of its author are often in fault: for instance, in article بيض he disallows the expression الأَيَّامُ البِيضُ, and in art. وضح he uses it; and in article ضح he disallows ضِيحْ as syn. with ضِحٌّ, and in article ضيح he authorizes it: and many similar instances might be mentioned.

shown that the words from which this inference has been drawn really signify that the author of the Lámi' *commenced* (*not* that he *completed*) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read; and, being requested to compose *before it* a concise lexicon, he applied himself to the composition of the Ḳámoos, and abridged the matter of which the Lámi' was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the Lámi', that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point: for the same eminent scholar to whose Annotations on the Ḳámoos I have referred above quotes, from the biographical memoir of the author of the Lámi' in the "Ṭabaḳát en-Noḥáh" of Es-Suyooṭee, the direct assertion that this work was never completed. He also states, as does likewise the author of the Táj el-'Aroos, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion: for they relate the fact of his having written upon the back of the Lámi' that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty *larger* volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the Lámi' is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the Ḳámoos; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the Moḥkam and the 'Obáb, and neither of these lexicons has been lost to the world. From a reference to it in article فكه of the Ḳámoos, (in which the author asserts his having disproved an opinion respecting the signification of فَاكِهَة without stating that El-Azheree had done so more than five centuries before,) it seems that the Lámi' (seeing how small a portion of it was completed) followed the order of the 'Eyn and the Moḥkam; for article فكه is in the third of the main divisions of these two works, but in the last but two of those of the Ḳámoos. Considering this fact, and that the main divisions of the 'Eyn and the Moḥkam necessarily decrease in length from first to last, I suppose that the author of the five volumes of the Lami' wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The "Táj el-'Aroos," the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the seyyid Murtaḍà Ez-Zebeedee. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the Táj el-'Aroos A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205). And the same historian says that Moḥammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhems (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the Ḳámoos; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c., corrections of mistakes in the Ḳámoos and other lexicons, and examples in prose and verse; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the Lisán el-'Arab, more than a hundred are enumerated by the seyyid Murtaḍà in his preface. Among these are—1. The "Ṣiḥáḥ," a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomee, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Busṭee] and Aboo-Zekereeyà Et-Tebreezee; in the library [of the collegiate mosque] of the Emeer Ezbek.—2. The "Tahdheeb" of El-Azheree, a copy in sixteen volumes.—3. The "Moḥkam"

of Ibn-Seedeh, a copy in eight volumes.—4. The "Tahdheeb el-Abniyeh wa-l-Af'ál," by Ibn-El-Ḳaṭṭáạ, in two volumes.—5. The "Lisán el-'Arab," by the Imám Jemál-ed-Deen Moḥammad Ibn-'Alee El-Ifreeḳee, [whose appellations I have more fully given before, commonly called (in the Táj el-'Aroos) "Ibn-Manḍhoor,"] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-'Aroos:] its author followed closely, in its composition, the Ṣiḥáḥ, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Busṭee on the Ṣiḥáḥ], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The "Tahdheeb et-Tahdheeb" of Abu-th-Thenà Maḥmood Ibn-Abee-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Ṣiḥáḥ, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The "Kitáb el-Ghareebeyn" of Aboo-'Obeyd El-Harawee.—8. The "Niháyeh fee Ghareeb el-Ḥadeeth," by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The "Kifáyet el-Mutaḥaffiḍh," by Ibn-El-Ajdábee, with Expositions thereof.—10. The "Faṣeeḥ" of Thaạlab, with three Expositions thereof.—11 and 12. The "Fiḳh el-Loghah" and the work entitled "El-Muḍáf wa-l-Mensoob," each by Aboo-Manṣoor Eth-Tha'álibee.—13 and 14. The "'Obáb" and the "Tekmileh fi-ṣ-Ṣiḥáḥ," each by Er-Raḍee Eṣ-Ṣagháneo, in the library [of the mosque] of the Emeer Ṣarghatmish.—15. The "Miṣbáh" [of El-Feiyoomee].—16. The "Taḳreeb" of Ibn-Khaṭeeb.—17. The "Mukhtár eṣ-Ṣiḥáḥ," by Er-Rázee.—18, 19, and 20. The "Asás" and the "Fáïḳ" and the "Mustaḳṣee fi-l-Amthál," all three by Ez-Zamakhsheree.—21. The "Jemharah" of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eiyad.—22. The "Iṣláḥ el-Manṭiḳ" of Ibn-Es-Sikkeet.—23 and 24. The "Khaṣáïṣ" of Ibn-Jinnee, and the "Sirr eṣ-Ṣiná'ah" of the same author.—25. The "Mujmal" of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Ḳámoos by his preceptor, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi',) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-'Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-'Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Ḳámoos entitled the "Námoos," by Mullà 'Alee el-Ḳári, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Ḳámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Ḳámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-'Aroos, of which the Translator ('Áṣim Efendee) is said to have had a copy in the author's handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-'Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-'Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,

not the *genuineness* of the book (a matter of no importance except as affecting the reputation of the seyyid Murtaḍà*), but, its *authenticity*. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the Táj el-'Aroos was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the Lisán el-'Arab, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the Ḳámoos, and in many articles the whole of those additions, existed verbatim in the Lisán el-'Arab. I cannot, therefore, acquit the seyyid Murtaḍà of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the Táj el-'Aroos was mainly derived in the first instance from the Lisán el-'Arab (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the Lisán el-'Arab in preference to the Táj el-'Aroos, comparing the contents afterwards with the latter; and when they agreed, giving the latter as my authority in most instances (though not always†) because I could only undertake to have the latter transcribed. The only copy of the Lisán el-'Arab known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called "the Ashrafeeyeh," in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtaḍà, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the Táj el-'Aroos, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Áṣim Efendee in writing his Turkish Translation of the Ḳámoos. This belonged, according to his own statement, made to me, to Yaḥyà Efendee the Ḥakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtaḍà was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the Riwáḳ of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands; one person taking a portion; and another person, another portion.—3. A copy sent by the author as a present to the King of Ṣan'à. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of Moḥammad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting,

* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the Táj el-'Aroos was never called in question.

† In the articles of which the last radical letter is و, and in those of which the last is ى, I have generally deviated from my usual plan by indicating the authority of the Lisán el-'Arab rather than that of the Táj el-'Aroos in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهمزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهمزة to the words لغة فى رثى الميّت, in article رثأ: supplying more than the main portion that is wanting in the copy of Moḥammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibráheem Páshá, transcribed from that of Moḥammad Bey, and said to be incorrectly written.—7. A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Moḥammad Bey, for it wants what is deficient in باب الهمزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El-Azhar; but mainly from the copy of Moḥammad Bey; what is wanting in this last, in باب الهمزة, being copied from the MS. No. 5 in the foregoing list; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisán el-'Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Moḥammad Bey as long as I remained in Egypt, and have used the Lisán el-'Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted: and my copy is more irregular than its originals in the manner of writing the letter hemzeh. The copy of Moḥammad Bey will probably, in a few years, be in many places illegible; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader: or rather I should say that such was the case just before my own copy was made; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Táj el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it: but for several years I could find no competent and willing transcriber except the sheykh Ibráheem Ed-Dasookee, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Táj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed آحَاد or أَفْرَاد or مَفَارِيد (before explained, in page xi. of this preface); these last being words known only as having been *spoken*, each by a single Arab, or as only once occurring in any *writing*. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term

of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Books: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book II.; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II. of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (ا to ث inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it. I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibráheem Ed-Dasooḳee; who has written the results of some of these discussions on the margins of pages of my copy of the Táj el-'Aroos, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids: I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims: and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me. Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the Táj el-'Aroos, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedeh often confesses, in the Moḥkam, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader; and by the latter term, a deficiency in what he writes *without* relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the Ḳámoos: such, for instance, are حُجَّةٌ and بُرْهَانٌ, سَاوَرَهُ and وَاثَبَهُ, اِعْتَفَدَ and اِعْتَقَدَ, and تَلَزَّجَ and تَلَجَّنَ: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would

frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-ḥ, if in the Ḳámoos, tne meaning is that it is of the measure فَعْل: but in some other lexicons it means that it is of the measure فَعَل. If we find such a noun in the Ḳámoos written as of the measure فَعَل and said to be with fet-ḥ, we must infer that فَعْل (not فَعَل) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure فَعْل, without its being followed by any indication of its measure, we must infer that فَعْل is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,*

• لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى • فَمَا ٱنْقَادَتِ الآمَالُ إِلَّا لِصَابِرِ •

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibráheem Ed-Dasooḳee the task of completing the transcription of those materials, a task for which he had become fully qualified.

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* Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters; as بَلْ: the second class, of reduplicative triliteral-radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class; as بَلَّ and بُلُّ and بَلَلٌ &c.: and the third class, of reduplicative quadriliteral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class; as بَلْبَلَ and بَلْبَلَةٌ and بِلْبَالٌ &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of بَلَّ is a biliteral-radical word; so that the letters of its root are represented by فع: but most of them regard it as, absolutely, a triliteral-radical word; so that the letters of its root are represented by فعل. With respect to a word such as بَلْبَلَ, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by فَعْفَعَ; so that the letters of its root are represented by فع: another opinion, ascribed to El-Khaleel and his followers among the Basrees and Koofees, is, that it is to be represented by فَعْفَلَ; so that the letters of its root are represented by فعل: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by فَعَّلَ, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by فَعْفَلَ: the opinion commonly obtaining among the Basrees is, that it is to be represented by فَعْلَلَ; so that the letters of its root are represented, in this case also, by فعل; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The triliteral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadriliteral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the triliteral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called "the Verb of Wonder" I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See مَا أُمَيْلِحَ زَيْدًا, in article ملح.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (▾) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, *ad libitum*, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c., connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark ‡) what is affirmed to be tropical from what is proper; generally on the authority of the Asás. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark — is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the Ṣiḥáḥ and Ḳámoos and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is Aboo-Ḥaneefeh Ed-Deenawaree, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c., though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the Mughnee, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the Mughnee, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of Golius, and the industry of Freytag, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from

the Ṣiḥáḥ or Ḳámoos or both, when not one word thereof, nor even an indication, is found in either of those originals:* and that much of what Freytag has given as from the Ḳámoos is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the Ḳámoos, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (ا to ث inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part 1 of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the Táj el-'Aroos or the Lisán el-'Arab. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial

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* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.—Sometimes explanations given by Golius as from the Ṣiḥáḥ or Ḳámoos or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius: for example, three such instances occur in the short article دبج.

‡ In a few instances, in the Táj el-'Aroos, where its author has drawn from the Tahdheeb or the Moḥkam through the medium of the Lisán el-'Arab, I have found the Tahdheeb erroneously named as his authority instead of the Moḥkam, or the Moḥkam instead of the Tahdheeb.—Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

or initials &c. by which it is indicated. Frequently it happens that an explanation is essentially the same in the Lisán el-'Arab and the Táj el-'Aroos, but more full, or more clear, in the former: in cases of this kind I have generally indicated only the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet "auroral" to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet "heliacal," applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the *general* rules of grammar. These he must bear in mind when he meets with *particular* rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when إِلَّا is used in the sense of غَيْرُ, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as لَا إِلٰهَ إِلَّا ٱللّٰهُ (*There is no deity other than*, i. e. *but*, *God*) and مَا هٰذَا شَيْئًا إِلَّا كِتَابٌ (*This is not anything but a writing*) and مَا جَآءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ (*No one came but Zeyd*) and لَيْسَ هٰذَا بِشَىْءٍ إِلَّا كِتَابًا (which means the same as the second of these phrases): for in each of these examples the noun preceding إِلَّا is regarded as being virtually in the same case as the noun following it. (See a note in De Sacy's Arabic Grammar, 2nd ed., vol. ii. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

I.—*Table of the Conjugations of Arabic Verbs.*

1. (1st variety) فَعَلَ, يَفْعُلُ : (2nd) فَعَلَ, يَفْعِلُ : (3rd) فَعَلَ, يَفْعَلُ : (4th) فَعِلَ, يَفْعَلُ : (5th) فَعُلَ, يَفْعُلُ : (6th) فَعِلَ, يَفْعِلُ.

2. فَعَّلَ : variations قَصَّى (for قَصَّصَ) and the like.

3. فَاعَلَ.

4. أَفْعَلَ.

5. تَفَعَّلَ : variations اِفَّعَّلَ, in the cases of verbs of which the ف is ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ : also تَظَنَّى (for تَظَنَّنَ) and the like : تَفَعَّلُ &c. (for تَتَفَعَّلُ &c.)

6. تَفَاعَلَ : variations اِفَّاعَلَ, in cases like those in which تَفَعَّلَ sometimes becomes اِفَّعَّلَ : also تَفَاعَلُ &c. (for تَتَفَاعَلُ &c.)

7. اِنْفَعَلَ : variations اِنَّصَرَ (for اِنْنَصَرَ) and the like ; and اِمَّلَسَ (for اِنْمَلَسَ) and the like.

8. اِفْتَعَلَ : variations فَعَّلَ, فَعَّلَ, فِعَّلَ, or فَعِّلَ, in the cases of verbs of which the ع is ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ : also such as اِتَّبَعَ (for اِتْتَبَعَ), اِتَّغَرَ and اِثَّغَرَ and اِدَّغَرَ (for اِثْتَغَرَ), اِجْدَمَعَ (for اِجْتَمَعَ), اِدَّرَكَ (for اِدْتَرَكَ), اِدَّكَرَ and اِذَّكَرَ and اِذْدَكَرَ (for اِذْتَكَرَ), اِزْدَادَ (for اِزْتَادَ), اِصْطَبَرَ and اِصَّبَرَ (for اِصْتَبَرَ), اِضْطَرَبَ and اِضَّرَبَ (for اِضْتَرَبَ), اِضْطَرَدَ (for اِطْتَرَدَ), اِطَّبَعَ (for اِطْتَبَعَ), اِطَّلَمَ and اِظْطَلَمَ and اِظَّلَمَ (for اِظْتَلَمَ), اِتَّقَى (for اِوْتَقَى), اِتَّسَرَ (for اِيتَسَرَ) : اِعْذَّرَ and اِعِذَّرَ (for اِعْتَذَرَ).

9. اِفْعَلَّ : variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound ; as اِرْعَوَى : and اِفْعَلَّلَ ; as اِبْيَضَضَّ.

10. اِسْتَفْعَلَ : variations اِسْطَاعَ and اِسْتَاعَ (for اِسْتَطَاعَ).

11. اِفْعَالَّ : variation اِفْعَالَلَ, in the case of a verb of which the ل is unsound ; as اِحْوَاوَى.

12. اِفْعَوْعَلَ.

13. اِفْعَوَّلَ.

Q. 1. فَعْلَلَ. Q. 2. تَفَعْلَلَ. Q. 3. اِفْعَنْلَلَ. Q. 4. اِفْعَلَلَّ.

R. Q. 1. Verbs of the classes of بَلْبَلَ (in which the first and third radical letters are the same, and the second and fourth,) and جَلْبَبَ (in which the third and fourth radical letters are the same).

R. Q. 2. Verbs of the classes of تَبَلْبَلَ and تَجَلْبَبَ.

R. Q. 3. Verbs of the class of اِقْعَنْسَسَ.

R. Q. 4. Verbs of the class of اِبْيَضَضَّ, mentioned above, (see 9,) as variations of اِفْعَلَّ, may be classed under this head.

Q. Q. 1. فَعْلَسَ ; فَعْلَمَ ; فَعْلَنَ (as عَلْوَنَ according to some, and عَشْرَنَ) ; فَعْلَى : فَعْأَلَ ; فَعْمَلَ ; فَعْنَلَ ; فَعْهَلَ ; فَعْوَلَ ; فَعْيَلَ : فَأْعَلَ ; فَتْعَلَ ; فَنْعَلَ ; فَهْعَلَ ; فَوْعَلَ ; فَيْعَلَ : تَفْعَلَ ; سَفْعَلَ ; مَفْعَلَ ; نَفْعَلَ ; هَفْعَلَ ; يَفْعَلَ.

Q. Q. 2. تَفَعْلَتَ ; تَفَعْلَى : تَفَعْنَلَ ; تَفَعْوَلَ ; تَفَعْيَلَ : تَفَوْعَلَ ; تَفَيْعَلَ : تَمَفْعَلَ.

Q. Q. 3. اِفْعَنْلَأَ ; اِفْعَنْلَى ; اِفْعَأْلَلَ ; اِفْعَلَّلَ ; اِفْعَوْلَلَ ; اِفْعَيَّلَ : اِفْتَعْأَلَ : اِفْوَنْعَلَ.

Q. Q. 4. اِفْعَأَلَّ ; اِفْعَهَلَّ : اِفْلَعَلَّ ; اِفْمَعَلَّ ; اِفْوَعَلَّ : اِنْفَعَلَّ.

Beside these, there are some other forms of Q. Q. verbs, not to be classed with any of the foregoing. And probably there are some other varieties of Q. Q. 2 ; each quasi-passive of Q. Q. 1.

II.—*Table of Lexicological and Grammatical Terms &c. used in the following work.*

Accord., *for* according.
Accus. case, *for* accusative case, نَصْبٌ.
Act., *for* active, مَبْنِىٌّ لِلْفَاعِلِ or لِلْمَعْلُومِ.
Act. part. n., *for* active participial noun, اِسْمُ فَاعِلٍ.
Adv. n., *for* adverbial noun, ظَرْفٌ, and sometimes صِفَةٌ; of place, ظَرْفُ مَكَانٍ; and of time, ظَرْفُ زَمَانٍ.
Agent, فَاعِلٌ.
Analogous, or regular, قِيَاسِىٌّ and مَقِيسٌ.
Analogy, قِيَاسٌ.
Anomalous, or irregular, غَيْرُ قِيَاسِىٍّ and غَيْرُ مَقِيسٍ or شَاذٌّ (see "Dev.") or نَادِرٌ (see "Extr.").
Aor., *for* aorist, مُضَارِعٌ.
Aplastic, applied to a noun and to a verb, جَامِدٌ.
App., *for* apparently.
Appositive, تَابِعٌ.
Attribute, or predicate, مُسْنَدٌ and خَبَرٌ.
Broken pl., *for* broken plural, جَمْعٌ مُكَسَّرٌ.
Coll. gen. n., *for* collective generic noun, اِسْمُ جِنْسٍ جَمْعِىٌّ; also called a lexicological plural, جَمْعٌ لُغَوِىٌّ.
Complement of a prefixed noun, مُضَافٌ إِلَيْهِ.
Complete, *i. e.* attributive, verb, فِعْلٌ تَامٌّ.
Conj., *for* conjugation, بَابٌ.
Conjunct, مَوْصُولٌ: conjunct noun, مَوْصُولٌ اِسْمِىٌّ: conjunct particle, مَوْصُولٌ حَرْفِىٌّ.
Conjunction, حَرْفُ عَطْفٍ and حَرْفٌ عَاطِفٌ.
Contr., *for* contrary.
Conventional term, اِصْطِلَاحٌ.—Conventional language, عُرْفٌ.
Corroborative, تَأْكِيدٌ and تَوْكِيدٌ.
Decl., *for* declinable, مُعْرَبٌ: perfectly decl., مُنْصَرِفٌ and مَصْرُوفٌ: imperfectly decl., غَيْرُ مُنْصَرِفٍ and غَيْرُ مَصْرُوفٍ.
Defective verb, *i. e.* having و or ى for the last radical letter, فِعْلٌ نَاقِصٌ.
Dev., *for* deviating; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage); شَاذٌّ. This term and نَادِرٌ (see "Extr.") are often used in the lexicons indiscriminately.
Dial., *for* dialect, لُغَةٌ.
Dial. var. of, *for* dialectic variant of, لُغَةٌ فِى.
Dim., *for* diminutive, مُصَغَّرٌ.
Enunciative, خَبَرٌ.
Epithet, and epithetic phrase, نَعْتٌ and وَصْفٌ and صِفَةٌ.
Ex., *for* example.
Expl., *for* explained.
Expos., *for* exposition, شَرْحٌ and تَفْسِيرٌ: the latter particularly applied to an exposition of the Ḳur-án.
Extr., *for* extraordinary (with respect to analogy, or rule, or with respect to usage), نَادِرٌ. (See "Dev.")

Fem., *for* feminine, مُؤَنَّثٌ.
Fut., *for* future, مُسْتَقْبَلٌ.
Gen. case, *for* genitive case, خَفْضٌ and جَرٌّ.
Gen. n., *for* generic noun, اِسْمُ جِنْسٍ.
Hollow verb, فِعْلٌ أَجْوَفُ.
Homonym, مُشْتَرَكٌ, for مُشْتَرَكٌ فِيهِ.
I. q., *for* idem quod.
Ideal (as opposed to real) subst., اِسْمُ مَعْنًى, or simply مَعْنًى.
Imitative sequent, إِتْبَاعٌ.
Imperative, أَمْرٌ.
Inchoative, مُبْتَدَأٌ.
Incomplete, *i. e.* non-attributive, verb, فِعْلٌ نَاقِصٌ, or فِعْلٌ غَيْرُ تَامٍّ.
Indecl., *for* indeclinable, مَبْنِىٌّ.
Inf. n., *for* infinitive noun, مَصْدَرٌ. Inf. n. of unity, مَصْدَرٌ لِلْمَرَّةِ. Inf. n. of modality, مَصْدَرٌ لِلنَّوْعِ.
Instrumental noun, اِسْمُ آلَةٍ.
Intrans., *for* intransitive, غَيْرُ مُتَعَدٍّ and لَازِمٌ.
Irreg., *for* irregular: see "Anomalous."
Lit., *for* literally.
Mahmooz verb, فِعْلٌ مَهْمُوزٌ.
Manṣoob aor., *for* manṣoob aorist, مُضَارِعٌ مَنْصُوبٌ.
Masc., *for* masculine, مُذَكَّرٌ.
Measure, وَزْنٌ.
Mejzoom aor., *for* mejzoom aorist, مُضَارِعٌ مَجْزُومٌ.
Metaphor, اِسْتِعَارَةٌ.
Metaphorical, اِسْتِعَارِىٌّ.
Metonymy, كِنَايَةٌ.
N., *for* noun, اِسْمٌ.
N. un., *for* noun of unity, وَاحِدَةٌ and وَاحِدٌ.
Nom. case, *for* nominative case, رَفْعٌ.
Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ.
Part. n.: see "act. part. n." and "pass. part. n."
Particle, حَرْفٌ.
Pass., *for* passive, مَبْنِىٌّ لِلْمَفْعُولِ or لِلْمَجْهُولِ.
Pass. part. n., *for* passive participial noun, اِسْمُ مَفْعُولٍ.
Perfect pl., *for* perfect plural, جَمْعٌ سَالِمٌ; also called a sound pl., جَمْعٌ صَحِيحٌ.
Perfect verb, *i. e.* one which has not two radical letters alike, nor has ء nor و nor ى for one of its radical letters, فِعْلٌ سَالِمٌ. (See also "Sound verb.")
Pers., *for* person (of a verb).
Pl., *for* plural, جَمْعٌ. Pl. of pauc., *for* plural of paucity, جَمْعُ قِلَّةٍ. Pl. of mult., *for* plural of multitude, جَمْعُ كَثْرَةٍ. Pl. pl., *for* plural of a plural, جَمْعُ جَمْعٍ.
Possessive noun or epithet (such as تَامِرٌ and لَابِنٌ &c.), اِسْمٌ عَلَى النَّسَبِ (a kind of relative noun).
Post-classical, مُوَلَّدٌ and مُحْدَثٌ.
Predicate: see "Attribute."
Prefixed noun, مُضَافٌ.

Prep., *for* preposition, حَرْفُ جَرٍّ, and sometimes صِفَةٌ.
Pret., *for* preterite, مَاضٍ.
Prov., *for* proverb, مَثَلٌ.
Q., *for* quadriliteral-radical verb, فِعْلٌ رُبَاعِىٌّ.
Q. Q., *for* quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِىِّ.
Q. v., *for* quod vide.
Quasi-coordinate, مُلْحَقٌ: see art. لحق.
Quasi-inf. n., *for* quasi-infinitive noun, اِسْمُ مَصْدَرٍ and اِسْمٌ لِلْمَصْدَرِ.
Quasi-pass., *for* quasi-passive, مُطَاوِعٌ.
Quasi-pl. n., *for* quasi-plural noun, اِسْمُ جَمْعٍ.
Quasi-sound verb, i. e. one having و or ى for its first radical letter, فِعْلٌ مِثَالٌ.
R. Q., *for* reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِىٌّ مُضَاعَفٌ.
Real (as opposed to ideal) subst., اِسْمُ عَيْنٍ or simply عَيْنٌ, and اِسْمُ ذَاتٍ or simply ذَاتٌ.
Receptacular noun, اِسْمُ وِعَآءٍ.
Reg., *for* regular: see "Analogous."
Rel. n., *for* relative noun, اِسْمٌ مَنْسُوبٌ, or نِسْبَةٌ.
Simple subst. (as opposed to inf. n.), اِسْمٌ.
Sing., *for* singular, مُفْرَدٌ and وَاحِدٌ.
Sound pl., *for* sound plural: see "Perfect pl."
Sound verb, *i. e.* one which is not of the class termed "perfect," but which has not و nor ى for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one that has not و nor ى nor ء for one of its radical letters: فِعْلٌ صَحِيحٌ. (See "Perfect verb.")
Specificative, or discriminative, تَمْيِيزٌ.
State, denotative of, حَالٌ.
Subject (as correlative of attribute or predicate), مُسْنَدٌ إِلَيْهِ.
Subst., *for* substantive, اِسْمٌ.
Substitute, بَدَلٌ.
Syll. signs, *for* syllabical signs, شَكْلٌ.
Syn., *for* synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ. Syn. with, *for* synonymous with, لُغَةٌ فِى.
Trad., *for* tradition, حَدِيثٌ.
Trans., *for* transitive, مُتَعَدٍّ and وَاقِعٌ.
Transposition, قَلْبٌ. Formed by transposition, مَقْلُوبٌ.
Tropical, مَجَازٌ and مَجَازِىٌّ.
Unsound verb, *i. e.* one having و or ى for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one having و or ى or ء for one of its radical letters: فِعْلٌ مُعْتَلٌّ.
V., *for* verb, فِعْلٌ.
Verbal noun, اِسْمُ فِعْلٍ.

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‡ means asserted to be tropical.
‡‡ „ asserted to be doubly tropical.
† „ supposed by me to be tropical.

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.*

*Ibn-'Abbás: died in the year of the Flight 68
*Mujáhid: said to have lived 83 years; and to have died in . . . . . 100 or 101 or 102 or 103
*Ḳatádeh: born in 60: died in . . . . 117 or 118
Aboo-'Amr Ibn-El-'Alà: (*born at Mekkeh, in the year of the Flight 70 or 68 or 65:) died in . . . . 151 (*or 154) or 159
El-Khaleel: lived to the age of 74 . . . . . 160 or 170 or 175
*El-Leyth Ibn-Naṣr Ibn-Seiyár El-Khurásánee: contemporary with, and companion of, El-Khaleel.
Yoonus: born in the year 90 . . . . 182 *or 183
*Abu-d-Duḳeysh: contemporary with Yoonus.
El-Kisá-ee . . . . 182 or 183 or 189 or 192
Seebaweyh: lived 32 years, or 40 and odd years: died in . . . . 161 (*or 177) or 180 or 188 or 194
Aboo-Moḥammad El-Yezeedee: lived 74 years: died in 202
En-Naḍr Ibn-Shumeyl: died in . . . . 203 or 204
Ḳuṭrub 206
El-Farrà: lived 67 years 207
Aboo-'Obeydeh (*Maạmar Ibn-El-Muthennà Et-Teymee): born in 112: died in . . . 208 or 209 or 210 or 211
Aboo-'Amr Esh-Sheybánee: lived 110 (*or 111) or 118 years: died in . . . . . 205 or 206 or 213
Aboo-Zeyd (*El-Anṣáree:) lived 93 years: died in . 214 or 215 or 216
El-Aṣma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217
*El-Liḥyánee: contemporary with El-Kisá-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Aṣma'ee.
Abu-l-Ḥasan El-Akhfash . . . . . . 210 or 215 or 221
*Abu-l-Heythem: a preceptor of Aboo-'Obeyd.
*Ibn-Buzurj: contemporary with Abu-l-Heythem.
Aboo-'Obeyd: lived 67 years: died in . . . 223 or 224 or 230
Ibn-El-Aạrábee: born in 150: died in . . . . . 231 or 233
*Shemir: contemporary with Ibn-El-Aạrábee.
Ibn-Es-Sikkeet (*Yaạḳoob) 244
Aboo-Ḥátim Es-Sijistánee: lived nearly 90 years: died in . . . . 248 or 250 or 254 or 255
*Es-Sukkaree (author of an "Exposition of the Deewán El-Hudhaleeyeen"): born in 212: died in . . . . 270 or 275
Ibn-Ḳuteybeh: [also called El-Ḳutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El-Ḳuteybee: (see the Biogr. Dictionary of En-Nawawee, p. 771:)] born in 213: died in 267 *or 270 or 271 or 276
*Aboo-Ḥaneefeh Ed-Deenawaree (author of the "Book of Plants") 282
El-Mubarrad: born in 210: died in . . . . 282 or 285 *or 286
Thaạlab (*Abu-l-'Abbás Aḥmad Ibn-Yaḥyà, author of the "Faṣeeḥ"): born in 200: died in 291
Kuráạ . . . . cir. 310
Ez-Zejjáj (*Aboo-Is-ḥáḳ) 311
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in 321
*Ibraheem Ibn-Moḥammad Ibn-'Arafeh (Nifṭaweyh): born in 244 or 250: died in 323
Aboo-Bekr Ibn-El-Ambáree: born in 271: died in . . . . (*327 or) 328
Ez-Zejjájee . . . . (*337 or) 339 or 340
*El-Fárábee 343
Ibn-Durustaweyh: born in 258: died in 347
Ibn-El-Ḳooṭeeyeh 367
Es-Seeráfee: born before the year 270: died in 368
Ibn-Khálaweyh 370
El-Azheree (author of the "Tahdheeb"): *born in 282: died in . . . . . . *370 or 371
Aboo-'Alee El-Fárisee: (*lived more than 90 years:) died in . . . . (*376 or) 377
Aboo-Bekr Ez-Zubeydee (author of an abridgment of the "'Eyn" 379
*Ibn-'Abbád (the Ṣáḥib, author of the "Moḥeeṭ"): born in 326: died in 385
*El-Khaṭṭábee 388
Ibn-Jinnee (*Abu-l-Fet-ḥ 'Othmán): born before the year 330: died in 392
Ibn-Fáris . . . . (*390 or) 395
El-Jowharee (author of the "Ṣiḥáḥ") . . . *393 or 397 or 398
El-Harawee (author of the "Ghareebeyn") 401
*Moḥammad Ibn-Jaạfar El-Ḳazzáz 412
El-Jawáleeḳee 425
*Ibn-Et-Teiyánee (author of the "Moo'ab") 436
Ibn-Seedeh (*author of the "Moḥkam"): lived about 60 years: died in 458
El-Khaṭeeb Et-Tebreezee: born in 421: died in 502
*Er-Rághib El-Iṣfaháneе: died in the early part of century five.
Ibn-El-Ḳaṭṭáạ: born in 433: died in 515
*El-Meydánee: died in 518
Ibn-Es-Seed El-Baṭalyowsee: born in 444: died in 521
Ez-Zamakhsheree (*author of the "'Asás" and "Keshsháf," &c.): born in 467: died in 538
*Es-Suheylee (author of the "Rowḍ") 581
Ibn-Barree (*author of "Annotations on the Ṣiḥáḥ") 582
*Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen, author of the "Niháyeh") 606
*El-Fakhr Er-Rázee 606
*El-Muṭarrizee (author of the "Mughrib"): born in 536: died in 610
Eṣ-Ṣagháneе (*or Eṣ-Ṣághánee, author of the "'Obáb" and of the "Tekmileh fi-ṣ-Ṣiḥáḥ"): born in 577: died in 660
Er-Raḍee Esh-Sháṭibee: born in 601: died in 684
*El-Beyḍáwee . . . . 685 or 690 or 691
El-Jemál Ibn-Málik: born in 600: died in 692
*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in 711
*El-Feiyoomee (author of the "Miṣbáh," which he finished in 734).
Aboo-Ḥeiyán: born in 654: died in 745
*Ibn-Hishám (author of the "Mughnee"): born in 708: died in . . . . 761 or 762
El-Feyroozábádee (author of the "Ḳámoos" *and the "Baṣáïr"): born in 729: died in 816
*The seyyid Murtaḍà Ez-Zebeedee (author of the "Táj el-Aroos"): died in 1205

IV.—*Indications of Authorities.*

From all these authorities I have drawn through the medium of the Táj el-'Aroos or the Lisán el-'Arab, except those distinguished by the mark ‡, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page xxvi.

†A,	The "Asás" of Ez-Zamakhsheree.
AA,	Aboo-'Amr Ibn-El-'Alà, and Aboo-'Amr Esh-Sheybánee: each being cited simply by the name of "Aboo-'Amr."
AAF,	Aboo-'Alee El-Fárisee.
ADḳ,	Abu-d-Duḳeysh.
AḤát,	Aboo-Ḥátim Es-Sijistánee.
AḤei,	Aboo-Ḥeiyán.
AHeyth,	Abu-l-Heythem.
AḤn,	Aboo-Ḥaneefeh Ed-Deenawaree, author of the "Book of Plants."
†AM,	Aboo-Manṣoor (same as Az).
AO,	Aboo-'Obeydeh.
A'Obeyd,	Aboo-'Obeyd.
AZ,	Aboo-Zeyd.
Aạl,	El-Aạlam.
Akh,	El-Akhfash.
Aṣ,	El-Aṣma'ee.
†Az,	El-Azheree (same as AM), author of the "Tahdheeb."
B,	The "Baṣáïr," by the author of the "Ḳámoos."
†Bḍ,	El-Beyḍáwee's "Exposition of the Ḳur-án."
Bkh,	El-Bukháree.
Bṭl,	El-Baṭalyowsee.
‡CK,	The Calcutta edition of the "Ḳámoos."
Dmr,	Ed-Demeeree.
‡EM,	The "Exposition of the Mo'allaḳát," printed at Calcutta.
†F,	El-Feyroozábádee, author of the "Ḳámoos."
†Fei,	El-Feiyoomee, author of the "Miṣbáḥ."
Fr,	El-Farrà.
Fṣ,	The "Faṣeeḥ" of Thaạlab.
†Ḥam,	The "Exposition of the Ḥamáseh," ("Hamasæ Carmina,") by Et-Tebreezee.
‡Ḥar,	El-Ḥareeree's "Maḳámát," the Commentary on; 2nd edit. of Paris.
Hr,	El-Harawee.
IAạr,	Ibn-El-Aạrábee.
I'Ab,	Ibn-'Abbás.
‡I'Aḳ,	Ibn-'Aḳeel's "Exposition of the Alfeeyeh of Ibn-Málik," edited by Dr. Dieterici.
IAmb,	Ibn-El-Ambáree.
IAth,	Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen,) author of the "Niháyeh."
IB,	Ibn-Barree, author of the "Annotations on the Ṣiḥáḥ," with El-Busṭee.
†IDrd,	Ibn-Dureyd, author of the "Jemharah" &c.
IDrst,	Ibn-Durustaweyh.
IF,	Ibn-Fáris, author of the "Mujmal."
†IHsh,	Ibn-Hishám, author of the "Mughnee."
IJ,	Ibn-Jinnee.
IKh,	Ibn-Khálaweyh.
IḲooṭ,	Ibn-El-Ḳooṭeeyeh.
IḲt,	Ibn-Ḳuteybeh.
IḲṭṭ,	Ibn-El-Ḳaṭṭáạ.
†IM,	Ibn-Mukarram, (commonly called in the Táj el-'Aroos "Ibn-Manḍhoor,") author of the "Lisán el-'Arab."
IO,	Ibn-'Odeys.
†ISd,	Ibn-Seedeh, author of the "Moḥkam."
ISh,	Ibn-Shumeyl (En-Naḍr).
ISk,	Ibn-Es-Sikkeet (Yaạḳoob).
‡IbrD,	Ibráheem Ed-Dasooḳee.
†J,	El-Jowharee, author of the "Ṣiḥáḥ."
‡JK,	A MS. supposed to be the "Jámi'" of El-Karmánee: a lexicon founded upon the "'Eyn," with additions from the "Tekmilet el-'Eyn" of El-Khárzenjee.
‡JM,	The "Jámi'" of the seyyid Moḥammad.
‡Jel,	The "Exposition of the Ḳur-án" by the Jeláleyn.
Jm,	The "Jemharah" of Ibn-Dureyd.
†Ḳ,	The "Ḳámoos."
ḲI,	The ḳáḍee 'Iyáḍ.
‡ḲL,	The "Ḳenz el-Loghah," of Ibn-Maạroof; an Arabic-Persian Dictionary.
‡KT,	The "Kitáb et-Taạreefát."
Kf,	The "Kifáyet el-Mutaḥaffiḍh."
Kh,	El-Khaleel, commonly supposed to be the author of the "'Eyn."
†Kr,	Kuráạ, author of the "Munjid."
Ks,	El-Kisá-ee.
†Ksh,	The "Keshsháf" of Ez-Zamakhsheree.
Ḳt,	El-Ḳuteybee.
Ḳṭr,	Ḳuṭrub.
‡Kull,	The "Kulleeyát" of Abu-l-Baḳà.
†Ḳur,	The "Ḳur-án."
Ḳz,	El-Ḳazzáz.
†Ḳzw,	El-Ḳazweenee.
†L,	The "Lisán el-'Arab."
Lb,	El-Leblee.
Lḥ,	El-Liḥyánee.
Lth,	El-Leyth Ibn-Naṣr Ibn-Seiyár, held by El-Azheree to be the author of the "'Eyn," which he calls "Kitáb Leyth."
†M,	The "Moḥkam."
‡MA,	The "Muḳaddamet el-Adab" of Ez-Zamakhsheree
†MF,	Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, author of "Annotations on the Ḳámoos."
†MṢ,	The "Mukhtár eṣ-Ṣiḥáḥ."
Mbr,	El-Mubarrad.
†Meyd,	El-Meydánee's "Proverbs."
†Mgh,	The "Mughrib" of El-Muṭarrizee.
Mj,	The "Mujmal" of Ibn-Fáris.
†Mṣb,	The "Miṣbáḥ" of El-Feiyoomee.
†Mṭr,	El-Muṭarrizee, author of the "Mughrib."
†Mughnee,	The "Mughni-l-Lebeeb" of Ibn-Hishám.
†Mz,	The "Muzhir" of Es-Suyooṭee.
Nh,	The "Niháyeh" of Ibn-El-Atheer El-Jezeree (Mejd ed-Deen).
Ns,	En-Nesa-ee.
O,	The "'Obáb" of Eṣ-Ṣaghánee.
‡PṢ,	The "Persian Translation of the Ṣiḥáḥ."
R,	The "Rowḍ" ("Er-Rowḍ el-Unuf") of Es-Suheylee.
†Ṣ,	The "Ṣiḥáḥ."
‡SM,	The seyyid Murtaḍà, author of the "Táj el-'Aroos."
Sb,	Seebaweyh.
Seer,	Es-Seeráfee.
Ṣgh,	Eṣ-Ṣaghánee, author of the "'Obáb" and of the "Tekmileh fi-ṣ-Ṣiḥáḥ."
Sh,	Shemir.
†Skr,	Es-Sukkaree, author of an "Exposition of the Deewán El-Hudhaleeyeen."
Suh,	Es-Suheylee, author of the "Rowḍ."
†T,	The "Tahdheeb" of El-Azheree.
‡TA,	The "Táj el-'Aroos."
‡TK,	The "Turkish Translation of the Ḳámoos."
TṢ,	The "Tekmileh fi-ṣ-Ṣiḥáḥ" of Eṣ-Ṣaghánee.
†TT,	The "Tahdheeb et-Tahdheeb."
Th,	Thaạlab, author of the "Faṣeeḥ."
†W,	El-Wáḥidee's "Exposition of the Deewán of El-Mutanebbee," edited by Dr. Dieterici.
Yoo,	Yoonus.
Yz,	El-Yezeedee.
†Z,	Ez-Zamakhsheree.
Zbd,	Ez-Zubeydee, author of an "Abridgment of the 'Eyn."
†Zj,	Ez-Zejjáj.

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title مَدُّ القَامُوس (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Ḳámoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozábádee. It has two meanings: "The Flow of the Sea" and "The Extension of the Ḳámoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ح. My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic caligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.